

BAHISHKRIT BHARAT

*A Newspaper in Marathi
Founded by
Dr. Babasaheb Ambedkar
in April 1927*

*Translated into English by
Dr. B. R. Kamble*

PART FOUR

Dr. Babasaheb Ambedkar
Research Institute in Social Growth
Kolhapur

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(Untouchable India)

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&

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Published by
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Dedicated to
Princ. K. Bhogishayan
an eminent and
an inspiring Teacher
of English Language
and Literature

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- Prof. B. R. Kamble

INTRODUCTION

Issues, 21 and 22 of Bahishkrit Bharat combined together came out on 15th November 1929 and that was the end of the life of this Epoch making news paper started and edited by Dr. Babasaheb Ambedkar for the amelioration of the untouchables in India. Through this paper which took birth on 3 – 4 – 1927 and continued up to November, 1929 with interregnum of 8 months from March, 1928 to October 1928 it very ably and brilliantly served the cause of the liberation movement of the untouchables and the cause of social reform in India and helped the Indian freedom movement in broadening its programme by pressuring it to include socio-religious, educational and economic problems of the untouchables in particular and of backward classes in general in its view points.

Dr. Ambedkar himself was the founder and the editor of this paper and it was fully manned by him facing many financial difficulties for want of subscribers as the percentage of educated men among the untouchables was very low. The first issue came out just on the 14th day after he launched the Satyagraha at Mahad where he drank water along with his followers from the famous tank known as Chavadar Tank which was open only to the use of caste Hindus traditionally.

After returning from England in April 1923 within a year or so thinking that there must be a some central organization through which the movement of the untouchables can be carried on Dr. Ambedkar founded an association called "Bahishkrit Hitakarini Sabha," (An institute of the welfare of the untouchables) on 20th July, 1924. Its watch words were "Educate, Organize and Agitate." The aims and objects of the Bahishkrit Hitakarini Sabha with its constitution have already been discussed in the introduction to Bahishkrit Bharat part one. After the foundation of Bahishkrit Hitakarini Sabha he at once started his campaign of the spread of education by starting hostels for the untouchable students and he inaugurated this movement by starting a hostel at Solapur in

January 1925. He spelt out his national policy in his speech delivered at Nipani in the third conference of the Bahishkrit Hitakarini Sabha organized on 10th and 11th of April 1925. It was here that he categorically stated that India's need for social reform is equally urgent as political reform and he welcomed the advent of Gandhiji in Indian politics because in his view Gandhiji believed both social and political reform as an urgent need of the day in Indian affairs.

He added further that had the leaders of Indian National Congress accepted social reform within its programme as an equally important part of its policy and programme the problems of Brahmins – Non Brahmins, touchables – untouchables and Hindus and Muslims would have remained sufficiently non-plused adding strength to Indian politics.

It is here again he gave a clarion call to the untouchables to rise against their age old slavery. Slaves alone can end their slavery and none else can do that he added. He told the untouchables that wherever the rights were taken away there the deprived people fought against that. In America the quarrel and fighting went on for years over the rights of the Negroes. In France the struggle continued over many years between the privileged and under-privileged. In these struggles success went only to those who were under privileged because the justice was on their side. Untouchables thus were appealed, for the first time, to the sense of their suffering and to the cause of their suffering.

He launched the programme for the spread of education, producing the sense of self-help, self-respect and preparedness to struggle to secure equal rights with caste Hindus, among the untouchables. To make the untouchables awake after the foundation of Bahishkrit Hitakarini Sabha he covered almost the entire area of Bombay presidency and some part of Madhya-Pradesh that included Vidharbha in his tour inspiring untouchables by his lectures through public meetings, conferences and other measure and minor programmes. By his courage, conviction and hard earned knowledge he aroused the untouchable masses who noticed that this is happening for the first time in the life of the untouchables.

He inspired the untouchables in a major way and also

some of the touchables on a minor way and soon moved to launch the struggle to make a beginning to establish the claims of untouchables for equal rights with caste Hindus. Thus came about the movement of Mahad Satyagraha on 19 and 20th March 1927. The nature and character of caste Hindus revealed to him and almost opening his eyes when after untouchables drawing water from the Chavadar Tank the caste Hindus purified the Tank with urine and dung of the cows which in their view purified the water after touching it by the untouchables. This act of caste Hindus enraged him beyond any measure and it is perhaps this that made him determined fighter against some of the practices, traditions and Hindu mentality towards the untouchables. Hindu's attacking the Satyagrahis at Mahad, spoiling their food by throwing mud and filth in it and organized attacks and social boycotts by the caste Hindus in the villages in Konkan area after Mahad episode opened his eyes sufficient enough about the caste Hindu view towards the untouchables whose population is spread every where all over the country forming almost 1/5th of the population of the country.

Only 14 days after the first conference at Mahad Bahishkrit Bharat was brought into being. Dr. Ambedkar through his brilliant writing in this news paper awoke the untouchables in a very small span of time and made many thinking men among the touchables conscious of the problem of untouchability. His writing covered reforming Hinduism in which untouchables will have equal share in entering the temple, worshipping the god Ganapati in public festivals, using public schools for untouchable children without any restriction from the caste Hindus, using public water resources like public tanks, wells, taps etc. free use of government offices, caravanserais etc.

His Bill to abolish Mahar Vatan introduced in Bombay Assembly was a charter of the declaration of the Mahars liberation from their age old slavery which had permanently tied them to the clutches of the caste Hindus and the caste Hindu dominated governmental system of the Indian village. Through the issue of Vatan Bill he moved the masses, particularly the Mahars who had spread all over the Bombay

presidency and in its adjoining part. He and his followers attacked the system through public meetings, conferences, festivals, educational conferences and such other functions and to a great extent prepared the minds of the Mahars in favour of the abolition of Mahar Vatan. Bahishkrit Bharat has very ably piloted this issue through the writing of Dr. Ambedkar.

Politics of reform, socio-religious reform, movement in favour of Inter-dinning and inter-caste marriages, the educational reforms in general and among the untouchables in particular, Satyagraha for the use of public places by the untouchables, political rights of the untouchables like reservation of seats in almost all the representative bodies, special treatment in matters of education and government services for the untouchables, evil of caste system and the reform of the caste Hindus in their outlook towards the caste system etc. were the important issues that the writing of Dr. Ambedkar and the few others covered in the issues of the Bahishkrit Bharat very earnestly and vigorously.

Pleading of Dr. Ambedkar before the Simon Commission highlighting the national issues is a land mark in the life of the untouchables. The first issue of Janata which was a fortnightly paper came out on 24th November 1930. Its 22 issues came out continuously and then 23rd and 24th issues were published together on 19th Oct. 1931 and after that the paper was converted into weekly.

The period of Bahishkrit Bharat was from 3rd April, 1927 to 15th November 1929.

The news paper Samata was started on 29th June 1928 and it continued up to 15th March 1929. Samata (Equality) was a mouth piece of the organization called "Samaj Samata Sangh" (Social Equality League). The editor of the paper "Equality" was Shri Devarao Naik who belonged to a sub-caste among the Brahmins called "Govardhan Brahmins" chit-pavan Brahmins used to under estimate his caste as low caste Brahmins and hence Devarao Naik was equally sore against the privileged class among the Brahmins and he stood with Dr. Ambedkar supporting his struggle against social inequality. He was one of the leading figures in manning the

organization called Samaj Samata Sangh (Social Equality League) established on 4th September 1927. The workers in Samata and in social equality league were by and large the touchable intellectuals who were firmly wedded to the reform ideology of Dr. Ambedkar rather they had come under the urge and the intellectual spell of Dr. Ambedkar. The people who manned the paper Samata and the organization "Samaj Samata Sangh" under the leadership of Dr. Ambedkar were mostly touchable intellectuals. The leading men among them were Shri Devarao Naik, who was the editor of Samata, he was also the editor of the paper "Brahmin- Non-Brahmin, B. R. Kadrekar, Dr. R. N. Bhaidarkar, Shri S. S. Gupte, Shri B. V. Pradhan, Shri R. D. Kavali, Shri F. D. Silvava, Shri V. R. Chonakar, Shri D. Vithalrao Pradhan, Shri P. P. Tamhane, Shri R. G. Pratapgiri, Shri J. P. Mule, Shri N. V. Khandke, Shri D. B. Subhedar, Shri R. M. Karnik, Shri Bapusaheb Sahasrabudhe, Shri Keshav Sitaram Thakre, Shri N. V. Khandke, Smt. Chaudhari, Shri M. V. Deshmukh, Shri Govindji Parmar, Shri C. N. Shivatarkar, Shri K. M. Kolekhe, Shri Kholwadikar, Shri Gangavane, Shri R. D. Banakar, Shri Asayekar, Shri Ram Murti Pratapgiri and Mrs. Pratapgiri, Shri B. R. Pradhan, Shri D. V. Pradhan, Mrs. Manoramabai Pradhan, Shri K. V. Chitre etc.

The title of the news paper and the title of the organization clearly show that these people were wishing to work to establish Hindu social organization on the principles of human equality as viewed by Dr. Ambedkar. This organization was to propagate for equality to be established among the Hindus. Eating together only within the caste and marriages only within the caste were the main characteristics of the caste practices among the Hindus. On behalf of the social equality league they started organizing the programmes of inter-dinning and wherever possible the inter-caste marriages in society. Even the inter-dinning and inter-caste marriages among the sub-castes of the untouchables were their majour thrust in this programmes.

Dr. Ketkar in his Ph.D. thesis for which he had earned his Ph.D. degree from Columbia University in America before Dr. Ambedkar read his paper on "caste and its mechanism in a seminar there in Columbia University had stated in his Ph.

D. thesis that "As long as castes in India exist Hindus will hardly intermarry or have any social intercourse with outsiders and if the Hindus migrate to other regions on earth Indian caste would become a world problem."

Dr. Ambedkar as a preliminary condition to submit his Ph.D. thesis in Columbia University had to read a research paper in an important seminar of any important institution. To fulfill this condition of the University he read a paper in Anthropological seminar of Goldenwiezer in Columbia University on the subject "Castes in India, Their Mechanism, Genesis And Development," on 9th May 1916.

It was in this paper he had propounded the theory of the growth of endogamy over the exogamy. In his view:

"A variety of groups of people like Aryans, Dravidians, Scythians, Parthian etc. entered India at different times fighting with each other initially for some time. But became one with the culture already well established thus becoming the part of cultural unity. The caste wise cultural variation is not a factor. The cultural unity is a factor. Ethnically these people were heterogeneous but due to the unity of culture homogeneity became possible. India has not only the geographical unity but over and above all there is much deeper fundamental unity. It is its cultural unity that covers land from end to end."

In his view, "it is because of this homogeneity that the caste becomes a problem to be explained. If the Hindu Society would have been a mere factory of cultural units the matter would have been easier to explain. But the caste is the parceling out of this already existing homogeneous unity and the explanation of the genesis of the caste means the explanation of the process of parceling out of the castes."

He then by rejecting the definition of caste given by the scholars prior to him defined the caste as that "caste in India means an artificial chopping off the population into fixed and definite units and each one prevented from fusing into another through the custom of endogamy." He then stated that:

"Showing how endogamy is maintained would mean the showing of genesis and mechanism of caste."

In his view the exogamy was quit common in earlier days. The means used to preserve endogamy against exogamy provides the solution to our problem. Thus he thought that the superimposition of endogamy over exogamy means the creation of castes. The means which, he asserted further that, helped to create and perpetuate endogamy were burning of widows, compulsory widowhood imposing celibacy on the widower and wedding him to a girl who is not yet of marriageable age. These means which helped to create and perpetuate endogamy. The caste and endogamy is one and the same thing. Endogamy is the only characteristic of caste. The origin of caste means the origin of mechanism of endogamy. After this he proceeded further in his paper that:

“The society is always composed of classes. They may be economic or intellectual or social, an individual is always a member of a class. When this is so then the question arises that what was the class that first made itself into a caste or raised barriers of caste around itself first?” He answered this question in an indirect way and said that:

“The custom of burning widow, compulsory widowhood, imposing celibacy on the widower and wedding the girl, before she attains marriageable age were the means that helped creating and perpetuating endogamy. These customs can be obtained only in one caste namely the Brahmins. The observance of these practices among the Non-Brahmin castes is neither strict nor complete. These practices are strictly followed among the Brahmin castes. It is the Brahmins who raised the curtain of caste around them first.”

Dr. Ambedkar then concluded that:

“When the Brahmins raised the enclosure first slowly others also followed them and the castes filtered down to lower classes and became water tight compartments. Thus endogamy is the basic factor other things being secondary in forming the castes.”

Hindu culture and Hindus have been changing whenever there is a pressure for change except their caste. Caste notions, love and hatred and caste based family and social behaviour still continue among the Hindus affecting their political and public life. Other things among them have changed and can

continue to change as per the force of circumstances. Dr. Ambedkar's knowledge of castes based on his above mentioned study of caste and the experience of the caste tyranny practiced by the caste Hindus over the lower castes particularly over the untouchable's made him stiff and tenacious in his determination to fight against Hindu caste system.

The establishment of the social equality league even in the earlier stages of his public life was the result of his above mentioned theory of caste origin which revealed to him that the end of the practice of endogamy and the taboos on inter-dinning can be the only solution to end the caste system. Hence was the establishment of the "Social Equality League" in September 1927.

After founding the Bahishkrit Hitakarini Sabha he had already appealed the untouchables in his letter of appeal that the untouchables should develop the spirit of self-help, self-respect and self-sacrificing as a way in their struggle to end their slavery. He had also appealed the caste Hindus to come forward to accept the programme of social reform as that was the only way to unite India socially and emotionally to integrate Indians into a society of oneness.

Before founding the Social Equality League a thought was given to an idea whether he should join the reform organizations like "Hindu Maha Sabha", or Jat-Pat-Todak Mandal in Punjab etc. instead of establishing a new organization like "Social Equality League." The reason for which Bhai Permanandji and Shradhanandji left the Hindu Maha Sabha for the same reason he remained away from them. These movements were more interested in Shuddhi Movements than in social reform in Hindu society. They were afraid of launching the movement of social reform because they knew that social reform in India has a few friends and many enemies.

Establishing social equality in Hindu Society was his ideal and this was the real service to the nation was his view. His researches in Columbia University mentioned above had revealed to him that the caste was formed when the Hindu Society evolved the practice of endogamous social system.

Therefore, the endogamous marriage system which had become sacrosanct with all the castes must end to establish equality in Hindu Society.

To promote this equality view through inter-dinning and inter-caste marriages and also the religious freedom for all he established "Social Equality League" the activities of which some rational minded touchable Hindus also joined to carry on. The aims and object of the league were published by Bhalchandra Vithal Pradhan in the paper "Brahmin Non-Brahmin." These were written by Babasaheb Ambedkar. He had stated there in that :

"The teaching of the league is as clear as sun light and invincible like iron rod. The league is neither afraid of the Muslims nor the Brahmins. Equality is the foundation of the league. Fearlessness is its characteristic. Those that will accept these ideals can join the league. Those that have worn the belt of caste (inequality) around their neck will not have the courage to join this league. The people who have no caste egoism can join the league."

The workers body of the league that was formed under the chairmanship of Dr. B. R. Ambedkar was dominated by the high caste Hindu intellectuals and their names have already been mentioned above.

Principles And Aims

1) Foundation of the league is the belief that all human beings are equal and that they are entitled to equal opportunities for the realization of their personality and the enrichment of their life.

2) This league further asserts that this right to equality is sacred inalienable and inviolable.

3) The league believes that this right to equality is the birth right of every human being irrespective of race, caste and sex.

4) This league believes that without the establishment of social equality a harmonious social life is not possible.

5) This league protests that all ideas activities and institutions that work or result in such a disharmony are a negation of the principle of social equality.

6) This league aims at the realization of all the above principles by all possible means.

The league was established on 4th September, 1927. The main aim of the league was to make the Hindu society strong and healthy. He emphatically stated further in his statement that though the league has many enemies it must continue its activities till it attains its expected goal. There is no other alternative to it except its success. In his view the league is not ideologically opposed to the principles of Hinduism. Its aim is to make the Hindus awake in their just work.

The league started a news paper naming it as Samata (equality) on 29th June 1928. It's another work was the Administrating the thread bearing (Yajnyo-Pavita) ceremony particularly on the untouchables. The wearing the thread by performing its ritual with Vedic Mantras (verses) was a Vedic ritual and wearing thread by the Sudras and Antyajas was not permmitted by the Hindu Shastras. Through the equality league they started giving threads to the untouchables by performing the Vedic ceremony. Palaye Shastri and Mama Varerkar the Vedic priests used to perform this ceremony of distributing threads among the untouchables. Another programme of the league was to teach the Vedic Mantras to the untouchables and make them utter the same in the public functions. They started performing the marriages of the untouchable couples using the Vedic mode and Vedic mantras. The Brahman members of the league used to perform such marriages.

Son of Lok-Manya Tilak Shri Shridhar Pant wanted to open the branch of social equality league in his own house called Gaikwad wada at Pune but Babasaheb did not permit him to do that knowing well that Puna orthodox people will trouble him.

In Bombay Dr. Ambedkar made efforts to convince the members of the executive committees of the Ganapati festivals that they should take some members of the league on their executive committees but the members of the committees did not agree to this.

The activities of the social equality league were bitterly criticized by the orthodox sections of the caste Hindus. They

did not like the broad based revolutionary ideal of the league. Dr. Ambedkar's reply to the critics of the league was that:

"Man who practiced what he preached was worthy of reverence. A good principle never suffered because some men holding it did not show the requisite courage to practice it. Yet there were some who said that inequality would never disappear from the face of the earth. Dr. Ambedkar's reply was that why did they preach morality to the people when immorality had prevailed at all times in all places? Dr. Ambedkar asserted that that the principle of social equality is the corner-stone of a stable society. To establish society on a sound foundation of morality it is necessary to apply to all the component parts of the society the principle of equality in all fields religious, social, political and economic."

If we apply the above ideals to the objective of the constitution of free India the idea that emerges therein is that:

The objective of the constitution makers was to draft a constitution of socio-economic revolution and they incorporated many provisions in the constitution to make India a welfare state. The basic aims of a welfare state were foreshadowed in the preamble to the constitution and in the directive principles of the state policy.

The right to equality guaranteed in part III of the constitution is intended to remove the social and civic disabilities from which the masses of India have suffered. Democracy can function only among the equals and the constitution makes social and civic equality as the bedrock of Indian polity.

The principles and the aims of the social equality league discussed above come much closer to the principles of the welfare state idea of the constitution promulgated on 26th January 1950.

The last issue of *Bahishkrit Bharat* came out on 15th November 1929 and it ended its existence there after only by rendering unparallel services in matters of producing over all the awakening among the untouchables who laid the segregated life of slavery doing only the menial laboring for the caste Hindus as untouchables.

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BAHISHKRIT BHARAT

(Untouchable India)

A fortnightly Paper
Editor & Publisher

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Poybawadi, Parel, Mumbai

I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday, Dated 12th April 1929 [issue10th

Self – Introduction Meetings, Functions, Gatherings And Other News Items

On behalf of Bahishkrit Bharat library committee some 15 students from the untouchable community are to be admitted to the students hostel at Examba to learn education in English. Students studied up to 4th standard both in Marathi and Kannada may apply. The students who have studied up to 3rd standard will also be accommodated. The students desiring to be admitted should get the admission forms by sending postal ticket of 2 Annas. The forms must be sent to the person addressed below. The forms must reach to the addressee on or before 15th May, 1929.

Address : **D. R. Varle**, President
Bhartiya Bahishkrit Library,
At & post Examba, Tal. Chikodi, Dist. Belgaum.
Public Meeting of The
Untouchables

From: (our special correspondent)

A public meeting was held at Tetavel, Taluka Dapoli,

District Ratnagiri on 28th March at 3 P. M. The meeting was organized by Mahars and it was presided over by Shri Changdeo Mohite. Almost 200 people had gathered for the meeting. The following resolutions were passed in the meeting.

(1) This meeting agrees with the proposal of the meeting that is to be organized at Chiplun by the Mahars.

(2) This meeting suggests that in order to protect the untouchables every village of the Konkan should collect the corn weighing at least one mound.

(3) At village Sirshinge, Taluka Dapoli, Dist. Ratnagiri on 24th March the Marathas beat the Mahars for wearing Holy thread (yajnopavita). Men, women and children of Mahar castes were severely beaten by the Marathas. This meeting therefore, requests the government that by making enquiry the culprits should be appropriately punished.

After some member's speeches the meeting ended by thanking the chairman.

A Big Public Meeting of the Somavamshi Mahars of Khare Patan Mahal

At Kharepatan the Mahars of almost 72 villages were collected for the public meeting on 3rd March. The programme continued for a week. On 5-3-29 a meeting took place under the chairmanship of Pandu Vithu Mahar Patankar. Shri Athavale a teacher in Kharepatan School gave a speech for an hour explaining the evil of Indian caste system. Then another teacher Shri Pethe spoke on the protection of the rights of the untouchables by themselves.

In the end the following resolutions were passed unanimously.

(1) This meeting expresses it's thanks to the Karveer and Sankeshwar Dharma gurus for helping solving the problem of Kharepatan religious seat.

(2) The district school board has resolved to allow sitting

both touchable and untouchable students together in the schools. This meeting resolves to thank the School Board.

(3) We thank the Ratnagiri School Board for pressurizing those schools which were not allowing the untouchable boys to sit with touchable boys.

(4) But the government has some time by making exceptions permitted some schools to make the untouchable students sit separately. This is really very unfortunate.

(5) The above mentioned resolution should be cancelled immediately and the government should issue the notification to that effect at the earliest.

(6) This meeting congratulates Barr. Ambedkar, Shri Bole, Tatyarao Savarkar etc. for their efforts to help the untouchables.

Public Meeting of the Untouchables at Akot

At Akot on 27- 3- 29 there took place a public meeting of the untouchables and others in front of the Holy temple of Narsinh Maharaj. The president Shri Satyadev Aryasamaj spoke on the reform of Mahars, Mangs etc. The Mahars and Mangs stopped beef eating. Shri Tusidas Sudhaji Sadhu administered oath to all for not eating the flesh of the dead animals and even the beef. The caste Hindus also expressed their consent for destroying the untouchability. Shri Girilal Kisan Dayal Sadhu of Akot threw his well open to all to take water. The untouchables there are grateful to him for this act of humanity. May god bless long life to such merciful men.

Shri Dattopant, Shri Pandurang Ganduji Telgote and a school teacher Shri Moti spoke on this occasion on the need for social reform.

Birth Ceremony

On 9th March 1929 a son was born to Shri G. G. Jadhav at Kolaba. On 5th day a celebration was arranged. Keeping aside the old practices the speeches on the social reform were made by Shri Gangavane, Telgote, Shri G. G.

Jadhav, Echlekar and Shri Pawar. This news has been
reported to us by Shri G. G. Jadhav.
Belgaum District Social Conference
Session 1st

Following resolutions were passed in
The meeting

Resolution 1st

[A] The practice of untouchability should be considered an offence by law.

[B] Caste Columns must be removed from the government lists.

Resolution 2nd

[A] Nobody should be regarded as either superior or inferior by birth. The Vedas, Shastras, Puranas and such other religious books have all supported the man's social status as birth based. Therefore, their religious importance must be rejected.

[B] The Varnasram religion of the Hindus divided the Hindus into social divisions of Brahmanas, Kshatriyas, Vaisyas and Sudras. Hence this conference condemns these four social divisions among the Hindus as harmful. Nobody should use the words indicating caste in his name.

[C] To establish social equality for the good of the nation the practice of untouchability must be immediately done away with. The social inequality must be deemed worthless both by law and by social norms. Similarly everybody has his right to use public facilities without disturbing others.

Resolution 3rd

Due to the attitude of the government in social and religious matters the enumerable people among the backward classes are suffering humiliation in their day to day life. They are deprived of their social rights. Their progress is arrested. Hence the government should give up its policy of neutrality in socio-religious matters and help protecting the rights of the

backward classes. Similarly they must also help by making certain changes in law to that effect.

Resolution 4th

[A] The government should give its cultivable lands to poor people and while doing this the preference should be given to the members of the depressed classes as far as possible. Not only this but in our opinion the government should extend some monitory help after giving the land to improve that land. The government should also take the step to recruit the candidates of the untouchable communities in government services.

[B] The government should construct hostel buildings for the students of the depressed classes in every district and support these hostels financially until the untouchable communities come to the level of caste Hindus educationally. The size of the hostel should be such that it should accommodate at least 100 students.

Resolution 5th

Shri Pappanna (The untouchable's leader of Belgaum) lost his son Narayan recently. This meeting expresses its sorrow over the death and feels that may his soul rest in peace.

Resolution 6th

The condition of Chambhars (leather workers) has become precarious. To make them proficient enough in their profession the government should start coaching classes for them. The government should also help their co-operative societies liberally. The government should also send their competent men to the foreign countries to receive further training in their profession.

Resolution 7th

[A] Unless the boy is of 20 year old and the girl is of 16 year old they should not be considered eligible for marriage.

[B] Man and woman must be free to marry in any caste.

[C] The untouchables should spend minimum amount of money and time both in marriage and in festival. In marriage only one meal should be served. The rest of the meals must be stopped. The money thus shaved should be spent on education of the children.

Resolution 8th

Hostels and Inns where the untouchables are not permitted such hostels and Inns should not be granted permission by the government. Similarly the railway officers should make efforts to treat the members of the untouchable community on par with equality.

Ratnagiri District Depressed Class's Conference

Session 2nd

The untouchables of Chiplun and Khed Talukas have decided to organize a public meeting on 13th April, 1929 at Chiplun in front of the Tahasil office. The meeting is going to be presided over by Dr. Bhimrao Ramji Ambedkar. The members like S. K. Bole, Purushottam Gopal Kanekar, Shri A. N. Surve, Shri Pradhan brothers, Shri Devrao Naik, Shri Shivatarkar, Shri Gaikwad, Shri Chitre, Shri Sahasrabudhe are going to attend the meeting. It is therefore requested that others should also come to attend the meeting. The Agriculture Inspector of the area is going to give his speech by attending this public meeting.

Ratnagiri District Agricultural Conference

This Agriculture Conference is going to meet on 13th and 14th April, 1929 at Chiplun under the chairmanship of Dr. Bhimrao Ramji Ambedkar. Shri S. K. Bole, Shri Surve, Shri Purushottam Gopal Kanekar, Shri Gaikwad, Shri Chitre, Shri Sahasrabudhe, Sri R. D. Banakar etc. are going to attend the conference. Therefore, all are requested to attend the conference. The inspector of agriculture department is going to attend the conference to give more information about the important details on agriculture.

Satyashodhak Samaj Conference

4th meeting

It is for the information of all that the Satyashodhak conference No. 14 is going to meet in Bombay in the month of April. The exact date and the name of the president will be announced soon. The well wishers and the members should help the conference to make it a success.

Yours sincerely
Raghunath Devaji Banakar
General Secretary
Satyashodhak Samaj

The individuals from Belgaum proper and many persons from Nipani area of Belgaum District donated some substantial amount as donation to the Bahishkrit Bharat press fund. The names of the donors are mentioned here in the news paper.

Proper Honour

Pensioner Subhedar Saheb Radhoram Sajjan Ghatage has been appointed as honourary second class Bench Magistrate by the government. He is the second man from the Depressed Classes to get this position of honour. Before this late Subhedar Bhatankar has occupied this position. Subhedar Ghatage is devoting his whole life after his retirement to the cause of social service. He had played an important role in the Satyagraha at Mahad. Many pensioners remain away from the social work fearing that the government may stop their pension. There is a need of such pensioners paying their attention to the work that Shri Ghatage is doing. The government has honoured Shri Ghatage would mean that the government is not against pensioners doing the social work. We heartily congratulate Shri Ghatage.

Editor
Bahishkrit Bharat

Families Ate Together

Very recently D. C. Mission's secretary Pune and a member of social equality league Shri Krishnarao Patade served a meal

to some of their friends on account of the fifth year of their marriage. They served the vegetarian food to all the invitees. The members belonging to Maratha, Brahman, Scavenger, Mahar, Mang, Chambhar castes participated the eating programme. Shri Krishnarao and Mrs. Ramabai Patade deserve congratulation for their appreciable programme. Another important event is that a girl Miss Devakabai Gaikwad of Ahalyasrama School married last month to Shri Rahi Sathe. Smt. Devaka belongs to Mang community. Hence this is an appreciable marriage deserving all encouragement. Many prominent men belonging to all the castes were present for the marriage and they ate food in the marriage together. All these people deserve congratulation.

This is informed by a reporter.

Hindu Maha Sabha

If the Hindu Maha Sabha does the honest efforts it is possible to reduce the intensity of opposition between Brahmins and the Non-Brahmins. The Non-Brahmins do not participate the activities of Hindu Maha Sabha because the Brahmanism is always there in hidden form in the activities of Hindu Maha Sabha. Therefore, whatever the Hindu Maha Sabha wishes to do should do it with open mind. Give up your zeal for drawing men from other religion to Hindu religion. By revealing only the high ideals of Hinduism to others show them how Hinduism can accommodate all others. Reform your conduct organize the programme of inter-dinning, encourage the inter-caste marriages and accommodate them who have come from other religion in their own caste until the entire caste system is demolished. Otherwise bringing people back to Hinduism will be meaningless. Such people are forming separate castes in Hinduism. Throw open all the Hindu temples to all castes. Hindu Maha Sabha should launch Satyagraha if some temple management is opposing it. If this is done it will reduce the intensity of opposition between the Brahmins and the Non-Brahmins.

A people with watertight class or caste distinctions, even

if freed from foreign domination cannot enjoy political liberty.
(India through Ages- J. Sarkar) from Hunter Kolhapur.

Hindu Mahasabha and The Untouchability

Recently there was organized a conference of Hindu Maha Sabha at Surat. And along with this conference there were organized the conference of Shudhi and the conference of the eradication of untouchability. Litigation on the Hindu Muslim riots that took place in Surat are still going on. It was, therefore, natural that there was some enthusiasm among the Hindus that Hindu Mahasabha should hold its conference in Surat. The head of the Surat branch of Hindu Maha Sabha Dr. Rayji is personally involved in the litigation due to the Hindu-Muslim riots and it is he who is the chairman of the reception committee. Shri Ramanand Chatterji, the editor of a monthly called 'Modern Review' was the chairman. Shri Chatterji is a famous writer and is known for his independent thinking. He is a follower of Brahmo-Samaj and he is a staunch supporter of social reform. In fact his selection as a chairman of the conference of Hindu Maha Sabha is a matter of some surprise to us. He spoke his views very candidly as it was expected. He said in his address that caste system and the untouchability are the two harmful diseases and these must be destroyed completely. We do not know to what extent the members of Hindu Maha Sabha digested his views.

Incorrigible Hindu Society

While hearing the views of man like Chatterji the Hindus will do the clapping jubilantly but they will never accept any change by following such views. This is amply proved by the examples of great men starting from Lord Buddha to Mahatma Gandhi. Gautam Buddha rejected castism and the sanctity of rituals but Hindus made him incarnation of god without following his teaching. Gandhiji is also doing the same thing. Look at the followers of Gandhiji in Maharashtra. How many of them are working for the eradication of untouchability? Not only this but we found many of them in the camp of opposing

the Gandhian programme of anti-untouchability. Hindus have nullified the teaching of many religious and social reformers by giving them the place of honour without accepting their teaching. This will amply explain why leaders of Hindu Maha Sabha chose Ramanand Chatterji, a Brahmo-Samajist as its president for the Surat conference. It is by this skilful but crooked method they defeated Buddha, they defeated Mahavir, they defeated Basava, they defeated Chaitanya, they defeated Ramanand, they defeated Chakradhara, they defeated Bhagvatas, they defeated Nanak and Kabir. Now they are confidently proclaiming that they will show the same path to Rammohan, Dayanand, Ramkrishna Parmahouns, Vishnubuwa Brahmachari, Jyotiba Phule, Ranade & Bhandarkar, Vivekanand, Ramtirth, Shradhanand and Lajpat Rai which they have shown to the above mentioned great men. Mahatma Gandhi, Acharya Rai, Ramanand Chatterji will also go the way which the above mentioned great men have gone is the confidence of the leaders of the caste Hindus. Enhance the position of some men but do not accept all that they have said however lofty their saying may be and continue the old tradition is the determination of these men. The people who negatived in the influence of Ramanand sect of olden time the same people are reducing the importance of Brahmo sect of Ramanand Chatterji. The Hindus like Burban House of France are like forget nothing and learn nothing. Though no change is the character of Hindu Society it must also be admitted that it has the tremendous capacity of survival in spite of calamities. Nobody can compete with Hindu Pandits for finding out solution for survival. When time comes it does not hesitate in making compromise for survival. Nobody can compete with Hindu Pandits for finding out alternative for survival. They are prepared to make any compromise when time demands for maintaining their position in society. It is because of this tenacity Hindu Society has survived with very little changes right from olden days to our own times.

To What Extent This Kind Of Living is Admirable

The tenacity is of some use for living with some self-protection for a temporary phase. For improving his health and energy man must free himself from all his defects. At the time of above mentioned Surat conference a procession of both untouchables and touchables was taken out together. There were almost five hundred people that had joined the procession. There befell no calamity because of the both touchables and untouchables joining together. Perhaps this kind of programme may post-pone future calamities falling on Hinduism. But this procession of both the people together was not liked by some caste Hindus. They distributed the hand written pamphlets against the procession stating that it was something irreligious. We pity these people who call themselves as Vaishnavites.

Discrimination Is Unholy For Vaishnavites

Though much has been written against the social discrimination in the Vaishnavites Literature their caste practices and adherence to castes have not disappeared from their mind. At Surat when there was a conference of Hindu Maha Sabha side by side there was also the conference of the untouchables for propagating the eradication of the practice of untouchability. In this conference some minor resolutions were passed. There was a resolution which stated that the untouchables should not be prevented from their entry into the schools, use of public wells and public buildings. And the request should be made to the municipalities and the District local boards to implement this programme. But what happened to this resolution and whether the Hindu Maha Sabha did anything to pursue the municipalities and District boards are not known. We know one thing that the Hindu Maha Sabha does not like the efforts of the untouchables to stand on their own legs. On the contrary it has been noticed that the workers of the Hindu Maha Sabha sometimes make efforts to divide

the untouchables to reduce their strength. Untouchables should remain satisfied over that which we give to them and for that they must remain grateful to us. Wherever we ask them to sit they should sit there and whenever we ask them to stand up they should stand up is the policy of the Hindu Maha Sabha towards the untouchables.

Fresh evidence if anybody wants on the stand of the Hindu Maha Sabha towards the untouchables there is a resolution passed by the Hindu Maha Sabha in their Surat Conference. It is said there that the untouchables should not be prevented their entry to the temples, schools, wells etc. there they should be treated on par with equality but their nomination to the municipality, local boards and the state assembly should not be done and if it is done it will be harmful to the nation as well as to the untouchables. The Hindu Maha Sabha has also kept mum over the issue whether the representatives of the untouchables should be elected only by the untouchable voters or all the voters in general. The objections which are raised against the nomination by the government the same can be raised against the election of the untouchable's representatives by combine voting of the touchables and the untouchables. On the contrary we are of the opinion that the nomination of the untouchables' representatives by the government is a better mode of getting a better candidate of the untouchables than the jointly elected representatives of the untouchables. Had the Hindu Maha Sabha any urge for the self-respect of the untouchables it would have stated that the representatives of the untouchables must be elected only by the untouchable voters. We will also agree for the system of joint electorate when the practice of untouchability will be the thing of the past. But in the existing circumstances we are not prepare to trust the caste Hindus. The interest of the government and the untouchables are not much widely different but the interests of the caste Hindus and the untouchables are not one. Not only this but so long as the untouchability exists the interests between the untouchables and touchables cannot be one. If the system of joint electorates is accepted the safe-guarding the interest of the untouchables is not possible. Under the system

of joint electorates the candidates of untouchables who are acceptable to the majority of the caste Hindus alone will be elected. Thus the joint system of electorates will come in the way of the untouchables' self-respect movement to harm it. Those who are yes men of the touchables will get easily elected and the genuine representatives of the untouchables will never see the face of the legislature. Hence the joint electorate is the plan of the Hindu Maha Sabha for the political purpose of the untouchables. It is because of this plan of Hindu Maha Sabha we tell our untouchable brothers that they should remain away from the activities of the Hindu Maha Sabha. The movement of Hindu Maha Sabha in case of untouchables is devoid of any sound principle. It is narrow and aimless. The leaders of the Hindu Maha Sabha talk of the problems of untouchables which are outwardly only because if the untouchables leave Hinduism the strength of the Hindus will be reduced. Their movement will acquire strength only when they learn to consider the problem of untouchables as the problem of safe-guarding the principles of humanity.

Destroy the Frame of Four Varnas

If we say that destroy the system of four Varnas they are opposed to this, it does not appeal to their mind. The caste system which has made Hindu Society weak and feeble with no progress by keeping it united. When Hindu leaders talk of unity they only talk about their hypocrisy.

Incidental Thoughts

1. The Conference of Religious

Unity

There was a function of 62nd anniversary of Bombay Prarthana Samaj. In its programme there was an item of encouraging the brotherhood among the people of various communities. After some people made their speeches some resolutions in connection with the objectives of the conference were passed. In that one resolution was the non-practice of untouchability. Here Mr. Natarajan in his speech said that the quarrels do not take place not because of the religion but

because of the wrong notion and wrong ideas of the religion. But it must be remembered that the difference of opinion is bound to be there in religion and this difference cannot be completely separated from the thought and action in any religion. Shri Natarajan did not discuss the causes of the disunity among the Hindus and the Muslims. His thrust was only on hopes. Hope is always good but the cause and effect must be discussed threadbare to know the reality. Without proper analysis the proper understanding of the problems is not possible. In this kind of conference the generally educated people participate. But the people that take part in hooliganism are generally uneducated. The riots that take place between the Hindus and the Muslims are due to the instigation of the religious priests of both the religions. Without proper study and understanding of both the religions by both the parties the minimizing the tension between both the religions is not possible.

2. Separate Temples for the Untouchables

One Mr. Keer from Ratnagiri has decided to construct a separate temple called Patitpavan Temple and its foundation stone has been recently laid by Dr. Kurtkoti. It is well known that the views of Dr. Kurtkoti are in socio-religious matter very much elastic and in matters of the problem of untouchability he has expressed variety of views on various occasions. It is really unfortunate that Shri Keer has unnecessarily become a victim of his innocence. He would have done well had he utilized his money on education of the children of the untouchables and in helping the movement of the untouchables instead of wasting his money in worthless exercise. We have never felt that there is a need of separate temples for the untouchables. By separate temples the problems of untouchables will remain insolvable. The demand of the untouchables is that the untouchability must be totally abolished. However, it must also be remembered that the untouchables want their entry into the Hindu temples that are existing. For worshipping or devoting god it is not necessary

that one must go to the temple. He can worship the god by sitting at home only. But the separate temples for the untouchables will maintain the separation between touchables and untouchables in perpetuity. Caste Hindus will regard separate temple as untouchables' temple and they will feel happy that their temples have been saved from the pollution by the untouchables. Shri Keer has unnecessarily made himself the victim of Dr. Kurtkoti. It is in this situation our suggestion to our untouchable brothers of Ratnagiri is that they should reject the gift of temple that Shri Keer is offering to them a separate temple of the untouchables.

3. Separate Utensils for Drinking

Water in Schools

In Bombay Municipal Schools they have decided to use the same utensils for drinking water for touchable and untouchable students. This has angered some touchables. They are trying their best to get the resolution cancelled. It is Gujaratis who took lead in the Municipal Corporation to get the resolution cancelled. Among them were some leading Gujarati congressmen like Balbhai Desai, Mohanlal Desai etc. from southern part of the city and Dr. Javale was one who supported the Gujaratis. It is a matter of some satisfaction that these members were defeated in the meeting of the corporation.

4. Worthless Talk

We have already published in our earlier issue that the Mahars of Khandesh have proclaimed that if the blot of untouchability on them is not removed as early as possible they will quit Hinduism and convert themselves to other religion. On this proclamation of the Mahars of Khandesh Shri Jayaram Nana Vaidya of Baroda has written two articles in the news paper "Jagruti" (awakening) of Baroda in which he has stated that the proclamation of Mahars is merely a worthless threat. Accepting the challenge of Vaidya is up to the people who have given the above mentioned threat. But what is improper in Vaidya's statement is that by referring to deity like Mariamma, whom untouchables worship, with contempt

he has asked the untouchables to follow the cult of Prarthana Samaj. One thing is that Prarthana Samaj is very weak organization here in this part of the country. Moreover, it has no status of a religion or any strength of organization to convert the people on large scale and protect them. The untouchables who wish to convert not for Moksa but to liberate themselves from the age old slavery imposed on them in Hinduism. The temples of the Prarthana Samaj are called as Hindus temples only. They have no following in the rural areas. The Prarthana Samaj has no power to liberate untouchables by fighting with the caste Hindus. We know that Shri Vaidya is a believer in the principle of social equality. He is also the sympathizer of the cause for which the untouchables are struggling. Hence our desire is that in the present controversy it is better if he keeps quit.

5. Whether God is of Priests Or of Devotees

Erode Temple Committee of Madras Presidency has thrown open all the temples under its jurisdiction of five Talukas. But the orthodox Hindus are vehemently opposed to this decision. When the news of the temple committee decision came out the untouchables of the area made their preparation to enter the temples. On 14th April the untouchables at Erode collected together and started going towards the temple. When the news fell on the ears of the temple priests they locked the sanctuary of the temple. The untouchables sat in the entrance part of the temple and offered coconuts etc. to the deity from there only. They rang the bells and sat there only for some time. The priests now have threatened the temple committee that if they do not change their decision they will all resign. The temple committee of Erode whether sticks to its decision is to be seen now. The question whether the temple god is only of the high caste Hindus or it belongs to all the Hindus is to be decided now at the earliest.

Exchange of thoughts Bombay Municipality and the Representatives Of the untouchables

The movement of the untouchables is heading towards success day by day. And this is really the good fortune of the untouchable community. The untouchables are thinking that their good days are not far off since Dr. Ambedkar is leading their movement. Till to this day we wasted our time in blaming the Brahmins that they deprived our humanity and in blaming the Marathas that they treated us like slaves. We request them to give us our human rights by organizing hundreds of public meetings. But we gained nothing out of it. To end on misfortune by making this question the basis Dr. Ambedkar started the movement of the untouchables. How will the untouchables acquire strength is his question and he thinks that to become power wielders we must acquire political power. Hence by making special efforts he secured one more seat in the Bombay legislature and one more seat in the Bombay Municipality. This has given chance to four people from our society to render their services to our untouchable people.

On the work of these four people the good of the society depends at least for some days. Because of the favourable environment the members in the municipality can do much better work than the work in the Bombay council. But the representatives of the untouchables who were sitting in the municipality did nothing. They used to enter the Municipal Hall with pride and style but once they go in they worked as somebody's puppet. They never tried to understand the problems of the people by mixing with them. But now look at the Bombay legislative council in two years time it was made seriously concerned by Dr. Ambedkar with the Maharvatan Bill and Education, Government services and Government Grants etc. and these were brought under discuss and the untouchables gained something out of the discussion. But in Bombay Corporation when there was a discussion whether there should be one facility for drinking water for the boys of the touchables and the untouchables in the Bombay municipal schools our representatives in Bombay municipality were seating in some hotel smoking the chirut (a kind cigarette).

Such representatives do more harm to the society than good.

Recently there took place the election for the municipal body. The list of government nominees has also been published. In that nomination the untouchables got only one seat. Earlier there were two seats and the government had granted these two seats because of the efforts made by Dr. Ambedkar. Now the government has granted only one nominee. The reason is not known. The reason may be that our representatives rarely attended the meetings and even if they attended sometimes they did nothing. Naturally the government ignored them. At least some fifteen people had made efforts for the nomination. Some of them tried to pursue Dr. Ambedkar for his help. But Dr. Ambedkar told all of them that they should come forward through their work. Its result was that the government found only one man qualified for this and he was Dr. Solanki. Those that missed the chance are criticizing the government by coming together but the government never cares for such people. Many among them had collected the signatures in support of their nomination but the government showed their petition only the waste paper basket. These people must know that now there is a need of following only Dr. Ambedkar. If the untouchables go following his views that alone will take them to the path of their liberation. It is also likely that by following him the untouchables may get some political power bringing some good to them. The untouchables must unite and make efforts in unity. Had they done this they would have secured at least three seats in the municipality.

But the unfortunate thing is that some people amongst us try to divide the people to gain their selfish interests fulfilled. This way they harm the social interest. People must show them their proper place by ignoring them.

Ghost of Hinduism

(Author: Shri Pawar Mitra Pagare- Bhagur)

Dyeing for one's own religion is good whereas working for other's religion is fearful. This saying indicates how one's

own religion is superior to other's religion. Therefore, the readers should not think that this writer is not proud of his religion. When our humanity has been deprived by our remaining in Hinduism why should we not dislike that religion? Hence out of compulsion the above mentioned title has been given to this article.

Hinduism means the mixture of variety of castes and variety of thoughts. Some difference in opinions may be there in other religions also but the birth based castes are the special feature of Hinduism. Hence Hindu religion is a ghost like religion. These ingredients of Hinduism will have to be accepted by the Hindus who are the adopted children of Manu.

Though some people on the given definition of religion think that, it is difficult to define the religion in its true meaning. But in my opinion if religion is defined as knowing there is nothing wrong in it. How did Islam, Christianity, Jainism, Buddhism etc. come into existence. It is because of the knowing ability of the founders of these religions. The founders understood things thus. It is in this way it can be proved that the man is the maker of religion and not the vice-versa.

In all the religions, except Hinduism, there is a place for humanity but in Hinduism the humanity has been strangled to its death.

If many people own Hinduism it is only because, it has come to them as their heritage. There is no matter of principle as such. A lion grown in the company of sheeps thinks that he is also a sheep. Similarly a man born in Hindu society following Hindus automatically understands that he is a Brahmin, he is an untouchable such and such a man is capable for Moksa and such and such man is not capable for Moksa, such and such man can go inside the temple and worship the god and such and such man can worship him only from outside the temple. Beyond this he does not know other things while living in Hindu Society.

There was a time when Hindu religion had the power to convert man into God. When such a religion declined it brought

about the fall of its own followers. It developed caste system within it and branded some people as untouchables and threw them away from the main stream of life. Our Saints and philosophers should have revolted against it but they took no cognizance of it. They knew only how to thrive in the name of god. Marrying two wives indulging in all kinds of vices were their routine activities. This is very high time that the people should learn not to be deceived by these so called Saints.

Mahatmaji often tells the people that eat for living but do not live only for eating. Similarly the religion is for man and not man is for religion. Religion has not produced man, man has produced religion. The caste Hindus are sucking the blood of 7 crores of untouchables like the doing of the poisonous mosquitoes. The caste Hindus are doing this by pointing to the Shastras and Puranas of Hinduism. It is surprising that the untouchables are suffering this meekly for years together.

Like Brahmanism in India Christian religious precept pope had also imposed irreligiously cruel rule of catholic religion on the people of Italy. The common men in Italy were overburdened by that rule of injustice. But then there arose a reformer like Martin Luther who revolted against the evil practices of pope in the name of Christianity and reduced pope to his size. The untouchables of India must know that that time has come for their action. If they do not act now the next generation will not pardon them.

This example shows that so long as the man is not stirn the stimulation for action against injustice is not possible.

There is a saying that some animals are born only for carrying water. This applies to the untouchables of India. For their slavery of years the untouchables themselves think that they cannot be equal with others at least religiously. This is how the religion has made them helpless and cripple. Hindu religion tells them that their equality with high caste Hindus is irreligious. The untouchables that are doing profession which their ancestors did is the only religious duty that they must do.

The untouchables regard whatever the religious priests utter that as religion. Since they are the victims of this thought they are utterly ignorant of what self-respect is and how to generate that in them. Recently Dr. Ambedkar Saheb has delivered the message to the untouchables and that message is press the nose of the touchable caste Hindus they will automatically open their mouth. This message will bring the caste Hindus down to their senses.

The ghost will play its role how long, so long as it does not come across a sorcerer. The Hindu ghost played its game against the untouchables because it did not come across a powerful sorcerer from the side of the untouchables. Acquire your humanity rights first then think of Moksa is the opinion of Dr. Ambedkar Saheb therefore, he will not keep quiet unless the Brahmanical ghost that is seating on the neck of the untouchables runs away from them. In olden days there were sorcerers powerful enough. But Dr. Ambedkar Saheb is more than a match to that ghost. He will not leave it without removing its teeth thereby making it helpless. But the real power lies in the unity of the untouchables. Once the unities are achieved then see the real power of charms of our sorcerer.

New Programme of Social Equality League

The Vedic Marriage System Will Be Introduced
Among The Mahars
(From A Reporter)

The Brahmins by reserving Vedic rites especially for them made a provision of Puranic rites for the Non-Brahmins. The Puranic rites are especially produced by the Brahmins for the Non-Brahmins and this gives lower position to the Non-Brahmins before the Brahmins. This is a kind of humiliation of the Non-Brahmins.

Hence the Chhatrapati Shahu of Kolhapur declared that the Non-Brahmins have equally their right to the Vedic rites. But still some Brahmins oppose this Non-Brahmins right to

the Vedic rites. Now the workers of the social equality league by deciding to spread the movement of Vedic rites among the untouchables have started their work to that effect. Manus (ancient law giver of the Hindus) has awarded the punishment to the untouchables that if they hear the words of the Vedas the molten lead should be poured in their ears. Our league has started the movement of performing Vedic rites on untouchables so that the untouchables can utter the Vedic Mantras which the high caste Hindus alone are entitled to utter. This move is started to establish the practice that every Hindu has a right to use Vedic Mantras in his ceremonies. The untouchables used to employ their own priests to perform marriage ceremony and they used to perform the marriage in a non-Vedic way. Now the untouchables have decided to use the Vedic mode of performing the marriage. Such a marriage was performed at Parel Bombay on 30th March 1929 at 4 P.M. All rituals were performed as the guidance given by late Gajanan Bhaskar Vaidya in his book. Social equality league leader Shri B. R. Kadrekar played the role of the Vedic priest 'Agnihotri'. The entire ceremony went well. It was a big gathering that attended the marriage. The women attendants were quite big in number. The marriage ceremony impressed the people. It seems that now many will follow the suit of this marriage. Many prominent men like Shri Kavali, Pradhan brothers and many men from the untouchable community attended the marriage. Bride and bride-groom are adults. This marriage was arranged by Shri Gopal Ganapat Rokade and Bhimsen Mahadev Talvatkar. Both deserve our congratulations for their courage.

Untouchables by inculcating the spirit of Vedic religion should become capable to erase the blot of untouchability on them is our earnest hope.

Educational Conference of
Ex-Untouchables – Malvan

The above mentioned conference is going to meet on 19th

May 1929 at Malvan. The conference will be presided over by famous leader of depressed classes Dr. Bhimrao Ramji Ambedkar. The conference will be attended by Shri Sitaram Namdeo Shivatarkar, Pradhan brothers, Devrao Naik, Sahasrabudhe, Asaykar, Gupte etc. Hence it is requested that the brothers and sisters from the Konkan area belonging to the Depressed Classes should attend the conference.

Our wound

Atrocities of the Marathas

On Untouchables

(From a Special Correspondent)

At Sirsinge, Taluka Dapoli District Ratnagiri on Holi day (Hindu Festival) dated 24-3-29 some Mahars went to the river at 12 in the night. The Marathas then suddenly started beating the Mahars. The Maratha that day it seems had decided to beat the Mahars therefore they had collected the stones and had stored the stones behind the temple wall. They had brought with them big sticks under the pretext of burning the holy (Burning the wood is a custom in the holy festival). The Mahars as usual had come along with their women and children at the place where Holi was to burn. When the Mahars were unaware of the intension of the Marathas the Marathas started beating and stone throwing the Mahars. Mahars with their women and children suffered the beating severely. The Marathas were throwing stones and sticks while Mahars were running away for safety. Whatever belongings the Mahars left behind while running all that was burnt in the fire of Holi by the Marathas.

The reason for this attack of the Marathas was that the Mahars had worn the holy thread called Janvi to which the Mahars are not religiously qualified to wear. By seeing the Mahars wearing the sacred thread the Marathas became furious. Their view is that the Mahars wearing Janvi is the violation of the rules of Hindu religion. For this act of violation they attacked Mahars to take revenge upon them. Otherwise there was no cause of any enmity between Mahars and Marathas. On 30-3-29 the kotwal had come there to enquire about the incident. Those who had suffered serious injury had

gone to hospital for treatment. Their names are: (1) Gangaram Sajan (2) Sakharam Sajan (3) Vithal Sajan (4) Pandu Vithal (5) Dharmibai Dhamankar (6) Sonu Shiva (7) Narayan Rama. Will the government take cognizance of this injustice done to their loyal and honest subject people?

Letters of Lokhitwadi

No. 11

Information about Muslims

In this country as Parsees became one with the Hindus so is the case with the Muslims though the Muslims are not advanced as Parsees and there are reasons for this. Now I will give some information about the coming of the Muslims into India, and about their existing condition.

Once upon a time there lived a man in the city of Mecca in Arabia by name Hazarat Mohamed. He gave a message of new religion to the people and produced a book by name Koran. That time many people regarded him as an imposture. It was due to that he ran from the city of Mecca in the year 622. Muslims therefore, regard this date as the beginning of Hizri Era. The meaning of 'Hizri' in Arabic language is 'run away'. Mohamed collected people raised the army and those who used to call him as imposter were invaded and defeated. He then spread his religion in the whole of Arabia. He then started calling himself as Padshah and Paigamber. After his death his father in law Abu Bakar succeeded him. After Abu Bakar's death Hazarat Usaman Ali succeeded him respectively and after him there were four Imams in all. Imam means the leader of the Muslims. These Imams collected the army in a big way. They over ran Turkey, Serbia, Iran, Kabul, Tartar and converted the people into Islam. There these Imams told the people that they are Imams and they should spread the religion as much as possible. Fired by the spirit of religion the Muslims spread in some part of Europe to spread the religion. There they established their Kingdoms. They conquered some areas of Africa and established their Kingdoms. It is said that to spread Christianity it took 1000 years but Muslims gave their religion to 20 crores of people within 150 years. It is true that the mode

of spreading their religion was sometimes force and sometimes persuasion. Their army did not belong to one race. The army belonged to the Mughals, Arabs, Iranis, Siddis, Pathans, Sayyads etc. Their religion prospered because of religious oneness among them.

Among the Muslims there is no discrimination of caste and nation. Muslims are of one caste and their ruler is their Imam and his duty is to spread the religion. There is no religious merit than the death in the battle field while fighting for the religion. Muslims should not indulge in idol worship and they should not see the sight of any image. They should regularly pray the god for five times. Except God they should not bow before anybody. Koran is uttered by God and it is their belief that it has come down to the people through Rasul Allah, Hazarat Mohamed. Therefore, the holy Koran should be regarded as the disciple of Paigamber and God. Alms should be given to the poor people and those who wish to come to Islam must be admitted.

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BAHISHKRIT
BHARAT
(Untouchable India)

A fortnightly Paper
Editor & Publisher

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Poybawadi, Parel, Mumbai

I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd]

Friday Dated 3rd May, 1929

[issue 11

Self – Introduction

Meetings, Functions, Gatherings And
Other News

Public Meeting – Nadgaon

On Wednesday dated 3 – 4 – 29 there was a public meeting at Nadgaon. Shri Hari Paniji Joshi presided over the function. The meeting was attended by Narayan Joshi of khutla, Sakharam Changdeo Mehtre of Tudil, Sudkiram Dadu, lade of Kumla and many depressed classes people from Mahad area. The main resolution was the support to Dr. Ambedkar's Mahar Vatan Bill. Shri Arjun Rama Tambe made a very effective speech on the Bill. The resolution was passed. After this he told the work that Dr. Ambedkar is doing for the people and a resolution of congratulating him was passed. Many leaders made their speeches in the meeting. A very good arrangement of serving the meals to the people who attended the meeting was made.

Yours

Arjun Rama Tambe

Mahu

On 10 - 4 - 29 there was a public meeting on behalf of Chandroday Reading room, Bahishkrit Hitakarini (Mahu branch) and people of Mahu. Shri M. K. Karnik, B. A. presided. Swami Virupaksa Wadiar Shastri gave a brilliant speech on the secrets of Vedic religion. He very ably proved in his speech that there is no evidence in the Vedas for the existence of the present day castes. Caste system and he declared that the followers of caste system are atheists. Then after thanks giving the meeting was ended. Shri B. K. Lokhande informs this from Mahu.

Depressed Classes Mission Ahilyasram Pune

Public Meeting of the Leather Workers Community (Matang)

At Pune on open space in front of Depressed Classes Mission's Ahilyasram on Friday dated 29-8-29 on Holi festival Ranga Panchmi day there was a public meeting of above mentioned people. Puna city municipality president Shri Ayyasaheb Manurkar presided over the meeting. First of all Shri k. G. Patade, mission's life member sang the prayer. After this Shahu Chhatrapati Gymnyacium group sang the melodious songs. Then there were some wrestling and games the young men of all castes presented. The winners were given some prizes. After some people made their speeches on the occasion the following resolutions were passed.

1) Thanks to the Bombay government for appointing Shri R. S. Ghatge as second class Bench Magistrate

2) Shri V. L. Dube, Shri B. P. Jagtap and Shri S. K. Bole have been awarded with the title of Rao Bahadur (Brave people) by the Bombay government. Similarly Shri P. C. Patil, Dr. R. K. Nayadu and Prin. S. R. Tawade got elected to the senate of the Bombay University. We congratulate them.

3) Request to the government that like the Muslims the untouchables should also be appointed as municipal councilors in proportion to their population. Lastly Shri T. N. Shinde proposed the vote of thanks. After singing the National song the meeting ended.

Kondani

About 500 people had gathered at Kondani Talika Chikodi District Belgaum on account of Shri Pandurang festival on 14-4-29. On that occasion they organized a public meeting there and passed the following resolutions with oath.

[1] Prohibition to eat carrion, violating this violator should pay the fine of Rs. 5 and failing in paying he should be excommunicated.

[2] In marriage instead of spending much money even by barrowing it should be performed spending minimum amount of money adopting the reformed made of performing the marriage.

[3] The untouchables should stop begging for cooked food from the Rayats which they do for performing Balutedari duties.

[4] This meeting endorses its full support to Dr. Ambedkar's Mahar Vatan Bill.

[5] This meeting congratulates Dr. Ambedkar that by starting social equality league he has helped forging Hindu Unity.

Yours sincerely

Ganapati shriram Mohite

Our loving Suggestion to the Untouchables
That They Should Follow The
Mahanubhava Sect

Some Hippocratic people in the name of religion are collecting money by deceiving means and our people due to the ignorance and lack of knowledge are falling victims to their

tactics. Some untouchables who are the followers of the Mahanubhava religion are caught in the tricks of the so called workers of that religion. If somebody died in the family the people gather on the 10th day ceremony eat sumptuous food and collect 5 or 10 Rs. compulsorily from the family members of the dead man as Daxina-religious fee. This is a kind of popeshahi which is plundering the families on certain occasions. Our wish is that our social workers and leaders should pay their attention to this problem and relieve the people from the clutches of these above mentioned dacoits.

This is our humble request to all.

Yours sincerely

Pandurang Laxman Jasapurkar.

Excommunication from the Caste Due to Inter-Dinning
Brave Act of the Editor of the News Paper Satyawadi

The famous historic story narrator, a brave leader of the Non-Brahmins in Southern Maharashtra and the editor of the news paper "Satyawadi"- supporter of truth Shri Balasaheb Patil has taken up the work of ameliorating the untouchables very seriously. He had very recently organized a conference of the untouchables of Shirol Taluka at Kothali (Kolhapur). He participated the inter-dinning that took place at Kolhapur. The Jains of his village Kothali have excommunicated for his inter-dinning with the untouchables. Shri Patil is a Jain and a resident of the village Kothali and therefore, the Jains of his village declared his excommunication. Before he was excommunicated he was called to his village. He was told by the village Jain leaders that he had participated in the inter-dinning hence they have decided to excommunicate him; therefore, they asked him about his say. They also told him that if he undergoes the expiation ceremony as per the custom they will pardon him. Shri Patil told them that his participation in inter-dinning does not harm the Jain religion in any way on the contrary it reveals the humanitarian aspect of Jain religion in a broader way. The Jain religion has preached equality of all men and love and

piety for all living beings. The Jainism has not accepted the idea of high and low among the human beings, he pleaded. To-day there is seven crores of untouchables who are leading a life with no humanity on their part. Shri Chhatrapati Shahu to secure humanity for the untouchables has given a big blow to the caste Hindus. Today a world renowned great man like Mahatma Gandhi is leading a movement against untouchability. I am myself following the foot-steps of these two great men. There is nothing against the religion in the work that I am doing. Therefore, I reject the idea of taking expiation of any kind. The village headmen of the Jain community did not reconcile with his answer. They declared boycott against him in the village.

By dinning with English Sahebs and Muslims some people show their caste pride and by eating cow dung and urine purify themselves. Instead of such men India needs brave Jewels of conviction like Balasaheb Patil. We feel happy that such sons of India, though rare, are there to serve their mother land.

Editor- Bahishkrit Bharat

Hypocrisy of Caste Hindus

President of Bombay Municipal Corporation Mr. Mayor Nisim threw a garden party to all the members of Bombay Municipal Corporation in Metha garden on 24th April. The members belonging to Muslims, Parsees, European and Hindu communities were present. At that time there was Dr. Jawale a Hindu who claimed to be conservative, orthodox and a claimant of strict follower of scriptures. Similarly there was Dr. Solanki a lover of self-respect and the follower of anti-caste thinking. Both Dr. Jawale and Dr. Solanki were eating in the same saucer. By seeing this many were surprised for the hypocrisy of Dr. Jawale who otherwise follows caste orthodoxy strictly in his personal life.

D. C. Mission's Shri Shahu Stadium

Pune City

In order to give physical education to the students belonging to the untouchable communities so that they will become the good citizens of the country there was established a corps in 1923. Sir Leshi Wilson the ex-governor of Bombay and his highness Chhatrapati Rajaram Maharaj of Kolhapur became the life members by paying Rs. 100 each. From this corps mentioned above we have decided to start the above mentioned stadium. The D. C. Mission's managing committee has given Rs. 2 to 3 thousand for building and 2 ½ Acres of land has been allotted for the purpose. To erect the compound for the area to repair the building and to purchase the game material we need at least Rs. 5000/-. To collect this money the volunteers are touring some places. The well wishers should come forward to help the volunteers. The programme paper of the gathering will be sent to those who will send the postal ticket of two Annas.

K. G. Pathade, Secretary

Karad

On 20-4-29 a public meeting of untouchables was organize in the evening at Karad under the chairmanship of Shri Dattatray Vasudev Joglekar, a pleader. The meeting passed the foloeing resolutions.

1] By ignoring the just rights of the untouchables the government did not nominate the proper candidates. This meeting censures the decision of the government.

2] Karad is a first rate place of the Satara District and the population of untouchables there is very large in size in that municipality area. The government has nominated candidates for Karad from other area but it has neglected the area of Karad. Because of this policy of the government there is an unhappy situation among the untouchables of Karad. The government has nominated three persons. This meeting requests the government that by removing one member an untouchable candidate should be accommodated there to remove the injustice done to the untouchables. This resolution has been passed unanimously.

Gathering of the untouchable Students

On behalf of Chokhamela free boarding at Yevatmal there is going to be organized a gathering of the depressed class's students of Madhya Pradesh and Khandesh, on 4th and 5th May 1929. The students of Depressed Classes should attend the programme.

Ratnagiri Conference of The Untouchables

Without Self-help and Self-respect
There Is No Other Remedy

A Big Gathering of Eight
Thousand People

The second conference of the Ratnagiri District Depressed Classes was organized on 13th April 1929 at Chiplun at 4.30 P.M under the chairmanship of Dr. Babasaheb Ambedkar. A huge Pandal adorned with leaves and flowers was erected. The whole arrangement was such that even the touchables admired it. The leaders like Devrao Naik, Shri S. N. Shivtarkar, D. V. Pradhan, S. S. Gupte and B. R. Kadrekar etc. had come from Bombay along with Dr. Ambedkar. While many people coming from Karad to attend the meeting were welcomed by the villages of Andra by giving chewing leaves and betel nuts. Dr. Ambedkar and other guests who had come from Bombay stayed in government guest house. On Saturday just before the meeting was started there had gathered about 8000 people in the Pandal. Other than untouchables were also there in a big number. Among them were Khansaheb Desai, Shri Sathe, Shri Vinayakrao Barve, president of the Municipality Shri Natu, Shri Rajadhyksa, Sham Kavi, Om Swami, Bendkes etc. After president was requested to take the chair the chairman of the reception committee Shri Ragaji made his speech. He stated that due to the Brahmanical programme of the Hindu Maha Sabha there is no possibility of improvement of the

untouchables. The efforts of the Hindu Maha Sabha to improve the condition of the untouchables are only outwardly. They need the help of the untouchables only when there are riots against the Hindus. This has been proved clearly when there were riots between the Hindus and the Muslims in Solapur and in Bombay. We regard the word of Dr. Ambedkar as the word of God and try to follow it in toto. The movement of self-respect which Dr. Ambedkar has started will definitely succeed in Ratnagiri District. Many untouchables of Konkan area are farmers by profession and hence the harassment that they suffer from the Khots (land lords) is indescribable. After this Dr. Ambedkar stood to deliver his speech. There was a thunderous applaud in the beginning.

He began his speech in an atmosphere of pin-drop silence and rapt attention. He said that, whatever I am going to tell you now its responsibility does not belong to me alone. Whatever message I am going to deliver to you does not belong to me. The thoughts which I had expressed before our brothers some two year's back I am going to reveal before you the same now here. Since my message has been accepted by our people you are all bound to follow that message now also. It is my sincere hope that the message which has been accepted by one thought and one responsibility will also be accepted by you now. Now there is a need of thinking what that message is. The main purpose of that message is to reject the age old dirty practices that have been imposed on us by the caste Hindus traditionally. This message is very important when you think of the whole condition. In India the work of the dirtiest nature instead of doing it by one's own self keeping them on one's own desire such dirty works have been assigned by the Hindus to us and that too by compulsion. And I oppose this compulsion. The imprint of inferiority on so called untouchables is never erased even in case of a man who has elevated himself culturally and educationally. Sense of inferiority spread in the body and blood has become difficult to replace it by the spirit of self-respect. As you were while taking birth you must remain like that only is the teaching that is given to the Mahars, Chambhars, Mangs, and Scavengers

etc. It is under these circumstances it is difficult for an eminent man to take birth in this society. Men born in Brahmin caste become Mamledars; pleaders etc. men born among the Marathas become police, police inspector etc. what about the untouchables and why there is a difference between the touchables and untouchables? It is so only due to the existing social condition. The condition of dirty living has made slavish impact on untouchables. Hence, destroying this slavery is our most important duty. You must destroy your dirty customs and traditions as preliminary to the annihilation of our slavery. On this some may say that destroying these dirty customs and traditions is not conducive to us economically. This will produce hindrance in earning of our livelihood. This idea is sold to our people only by caste Hindus. My question to these people is that, is there any similarity between the married woman who works hard and lead her life in the family with honesty and a prostitute who lead a well to do life by selling her chastity? Has anybody thought of how a dirty life that a prostitute leads? Leading a life with no self-respect is not a worthy life of a human being. Lead a life of self-respect. Keep the sense of self-respect living to lead a good life. Happiness comes only after hard work. When we do our duty the caste Hindus try to harass us. We must endure that for attaining our target. Some people say that due to Khoti (cultivating kind of land as tenant) system we are under the control of Khots (land lords). I must tell them that I am going to do something to control the Khots (land lords). Some bad practices cannot be ended quickly this should not make us disappointed. We must go on making our efforts. Nothing will happen merely by abolishing Khoti system. Caste Hindu will attack you by collecting the hooligans from their village. What about that? Drawing water from the public well in the village depends upon your courage. While establishing your rights if you are afraid of the caste Hindus you will do nothing. Many caste Hindus have sent me letters that if I come to Konkan area to give you courage and produce the spirit of self-respect in you they will kill me. Had I worried about these threats I would not have stood before you. But I have become helpless before

you. I know that the Konkan area is the most poverty stricken area. This area is advanced in intelligence but economically very backward. I doubt whether Khots, Brahmins and Marathas can also be happy in this Konkan area. If we pay our attention towards trade and other profession and occupations perhaps we may come out of grinding poverty. Those who are fed up with Khoti here I can make efforts to get land for them elsewhere. You must remember the examples of Muslims who went to Africa from here and by doing trade business acquired richness there. It is true that leaving ancestral place for migration is a difficult task but one must prepare himself to seek better fortune. You must prevent courageously the eating carrion and doing other dirty works which you have been hereditarily doing. By contemplating deeply on this message you must start acting this from now only. You must remember that in this new age there is none who is a slave. Then Doctor Saheb requested Shri Devrao Naik to speak. By way of his introduction he said that Shri Naik will sacrifice everything to help the amelioration work of the untouchables. He never distinguishes between man and man.

Shri Devrao Naik said in his speech that it is for the first time that he and his friends have come to Chiplun. Perhaps such a big meeting must have rarely taken place in this place. But today's meeting has its own special importance. The backward classes' people who have gathered here in a big way must not have gathered in this huge number before. Dr. Ambedkar did not hurt the feelings of the touchables in his speech. He has delivered his message to the untouchable brothers in his appropriate words. There is a wide difference between the work of Hindu Maha Sabha and social Equality league. We never use the language as amelioration of the untouchables. The touchable Hindu while talking about the reform of untouchables and backward classes people uses the arrogant language. Some people say that the blot of untouchability has been put on Hinduism unnecessarily. The awakening among the untouchables is really the reforming of the Brahmins. We express the weakness of the untouchables in very much harsh word. While doing this we never see what

is burning near our feet. Therefore, there are subtle differences between Hindu Maha Sabha and Social Equality League. Unless Hindu society changes its attitude as I say the reform in any way is a difficult problem. We do not want the language of reform any more hereafter. The time is changing. This change will not wait for anybody. If the touchables do not understand the signs of changing time they may face calamities in future. It is wrong in blaming only the Non-Brahmins for the decline in society. Understand the causes of inequality in society and accept the defects in us. This is the age to accept equality by destroying inequality the awakening about the defects in Hindu society has not yet been created in the hearts of the leaders of nationalist movement. The man who thinks that he is high born becomes the cause of decline in society. Remember the example of Mahad how some Brahmins come in the way of progress. But the Brahmins will be sandwiched when the untouchables and the Marathas come together. All others' eyes are fixed on Brahmins when they carry on their struggle. The touchables must know that they cannot harass the untouchables hereafter any more. After this Shri Shamkavi spoke a few words and then stood up Shri Shivatarkar to make his speech. He said that many people are trying to create rift in the movement of reform that is going on among the untouchables. The touchables are unnecessarily agitating against their age old social status ordained by the religion. When we see the present day behaviour of the Brahmins one will notice that who has really said good bye to his traditional position. What is the attitude of the Brahmins towards untouchables is indicated in some examples. Here in this place how Brahmins made efforts to prevent a Muslim in throwing his well open to the untouchables is well known. He also gave an example of Mahar scavenger of Solapur and some examples of harassment of the untouchables under Peshwa rule. He then said that Hindu Maha Sabha means an organization to protect Brahmanism. This is the only definition of that Sabha. My only wish is that the touchables should not go to the extent of compelling us to retaliate.

After Shivatarkar's speech they adjourned the meeting at 7 P. M. The meeting started next day again at 9 A. M. The

following members made their speeches on the resolutions passed in the meeting: (1) Shri Shitaram Balaji Bendake (2) Shri S. V. Ragaji (3) Shri R. B. More (4) Shri Shivram Gopal Jadhav (5) Shri Adrekar (6) Shri Shivatarker (7) Shri Pradhan (8) Shri Sathe (9) Shri Devrao Naik (10) Shri Kadrekar (11) Shri Gupte (12) Shri Shankar Vedavalkar (13) Shri Varurkar etc. The resolutions were as follows:

1) In order to give set back to the movement of untouchables the Khots (land lords) withdraw even those lands which they have given to the untouchable tenants on permanent basis. This meeting condemns such acts of Khots and requests the government to take action against them.

2) Eating carrion and begging for food etc. should be immediately stopped by the untouchables is the opinion of this meeting. Doing these things is a degrading act on the part of the untouchables.

3) The Mahar Vatan Biill introduced in Bombay Assembly by Dr. Ambedkar should be immediately passed and it should be immediately implemented as law.

4 A) Wherever there are public wells and tanks in the district those should be thrown open to the use of the untouchables.

B) Wherever there is a prohibition to the untouchable students in the public schools it should be lifted up and in the schools where the untouchable students are made to sit separately there they should be permitted to sit together. The District Boards, Taluka Boards and Municipalities should follow it as early as possible.

C) Wherever some 25 boys are available for school going there in that village of this District the government should immediately open the school.

5) Untouchability is opposed to the highest principle of humanity and hence the efforts should be made to abolish it. Similarly, the touchable families whose economic condition is good should maintain at least one student of the untouchable community.

6) This conference gratefully acknowledges the date of all those who worked to make this conference successful.

While concluding the proceedings of the conference Dr. Ambedkar said that nobody should become disappointed on any occasion. Everybody should remember the change and progress that is taking place in our days. Whether you die or live continue your efforts for the protection of humanity is my aim of life. My ambition knows no bounds. Do not be disappointed by seeing your present day condition. Remember that you are not fallen men you are real Ksatriyas. The lack of self-help and patriotism is the real fall of man. We are going to tell you that you are now Ksatriyas by wearing this holy thread (Janavi). The holy thread indicates mental awakening. By giving this holy thread we are going to awaken you. We are going to give this holy thread only to those who will take oath that they will not eat beef. Those who do not fail to reap the fruit. After this the editor of the paper "Samata" (equality) Shri Devrao Naik as Vedic Teacher distributed the holy thread (Janavi) to almost 6,000/- untouchables with Vedic rites. Shri Kadrekar and Shivatarkar helped the Acharya (Devrao Naik) as Agnihotri Priests.

BAHISHKRIT BHARAT

Friday Dated 3rd May 1929

Slavery of farmers

On 13th April 1929 the Ratnagiri District Depressed Classes conference was organized at Chiplun. Taking advantage of this conference a conference of farmers was organized on the very next day there only at Chiplun. This farmer's conference was attended by Mahars, Kunbis, and Marathas etc. Already the farmer's condition in India is very much miserable. In this also the condition of farmers in Konkan (Ratnagiri) area is more miserable. The rent and land revenue system applied to Konkan area is quite different. In Ratnagiri and Kolaba Districts of Konkan area the land revenue that is applied is quite different; it is called as Khoti system. The Khoti system does not prevail anywhere, except the Konkan, in Bombay presidency. Here

also there is some difference in the Khoti system in Ratnagiri and the Khoti system in Kolaba. The farmers in Ratnagiri District are more burdened than the farmers in Kolaba District. The Khots are more terrorizing in Ratnagiri District than the Khots in Kolaba District. The farmers under Khoti system are very much exploited economically but in other matters also their condition is precarious.

The farmers' courage, the sense of self-respect, is fully marred under the Khoti system. The miserable condition in which the farmers live under Khoti system cannot be easily understood by others. Khot means a small Badshah in the village. Village Khoti is divided in many families of the Khots. The farmers have to endure the rule of all these Khot families, in the village. The farmers have to pay these Khots in addition to their payment to the government. Under Rayatwari system the farmers have to pay only to the government. But here in addition to the payment to the government the farmers have to pay to the Khots separately. The Khots extract money from the farmers under different items. Khots never give any receipt for the money that they extract from the farmers. It is this way he keeps the farmer under his contract fully.

The Khots claim dues from the farmers on any fictitious items and trouble them. If the Khot is a Brahmin by caste then his tenant must serve him with fruits, vegetables, ground nuts and other important eatable things produced on his farms. If the Khot is a Muslim or Maratha by caste the tenant must grow the poultry to serve his master with Chicken (hen). If some farmer stands in opposition of the wishes of the Khot the Khot has many remedies to set the farmer right. One thing is that the Khot of the village is the Patil of the village generally. Therefore, he can easily threaten the farmer with so many consequences. One thing is that when the animals of the farmer are taken to the grazing land the Khot can put the animals into animal jail in the village under false allegation. In fact grazing land (Gayaran) belongs to the whole village. But the Khots illegally claim their rights over this village land. Another bad practice in which the Khot indulge is the extraction of forced

labour from the farmer. The forced labour is forbidden by law. But the arms of law are not strong enough to prevent this practice and the Khots take advantage of this. The Khots employ the farmers on their farms and extract forced labour from them. This free labour is one of the causes of the poverty of the farmer. The Khots make all kinds of efforts to keep the children of the farmers away from the schools. Because if the children of the farmers become educated that will be the beginning of the end of their monopoly. An earning Kunbi in Bombay when goes to his village in Konkan he has to change his dress and wear the villagers dress otherwise the Khot thinks that this was an insult to him.

There is also a compulsion for Kunbi woman to wear a special kind of Sari. The kind of injustice which the Gujaratis do on untouchable castes like Kaliparaj and Raniparaj in a similar way the Kunbis are harassed by the Khots in the Konkan. In this way all these castes can be regarded as the men in same miserable condition. It is a matter of shame for Hindu society that this system which is a black spot on the body of humanity should prevail in India. Today sometimes we wear something on certain occasions as peasants and workers. But yet nobody pays attention to the Khoti system. Not only this but the news papers which praise the movement of peasants and workers often justify the Khoti system. These papers never give publicity to the grievances of the peasants against the Khots. They use the movement of peasants and workers only to abuse the government. Under such existing condition it is very difficult for the peasants to get injustice done to them removed. One thing is that in a village the Khot himself is the police officer responsible for maintaining law and order. It is Khots who are the officers in the District in a big number. If any farmer goes to the court against any Khot it is difficult for the farmer to secure a pleader. In short it can be said that the farmer is sandwiched from all sides under the pressure from the Khots.

When we think why this happened we come to know that slowly in course of time the Khots usurped the rights of the

farmers and made them helpless. As there is Patil in the Desh area similarly there is Khot in the Konkan area. In fact the meaning of the Khot means the monopolist. The settlement of many villages has been done by the Khots bringing farmers from other areas. It is because of this the Khots have been given some special rights. The Khots had to collect the land revenue from farmers and by keeping their share with them remaining was to be deposited to the government. This was their work. The Khot is not the owner of the land and there are many evidences to show this. The documents called Sanads which are given to the Khots by the government in those documents there is no evidence to show that the Khots are the owners of the land. Had the Khots been the owners of the land why should the government pay them some emoluments? The salary or payment is not given to the owner it is given to the servants. Even if the Khoti rights are hereditary those can be mortgaged or sold. Therefore, the number of Non-Brahmin Khots has been reduced the number of Brahmin, CKP Khots went on growing. Under the Khoti system the Rayats are divided in two kinds. Their status is also not the same. The farmers that are of permanent status are somewhat free from many troubles. The Khots have some private land of their own and this they acquired by their own tricks. The farmers working on these farms are mere workers. This way Khots have reduced many farmers into mere workers called Upare. The farmers are illiterate, ignorant and naïve hence they are helpless. Now a days Khots are interested in getting agreement papers signed from the farmers. Therefore, this move of the Khots has produced unrest among the farmers in this area. The Khots have now come to realize, that this game of their mischief will not continue for long. They are, therefore, making efforts to convert their land under tenants into private land. These efforts mean harassing the tenant farmers in many ways. Therefore, the problem of Khoti has come to the front in this area. Some people are thinking that only remedy to free the farmer is to abolish the Khoti system. The law that operates Khots at present is very much inadequate. It is also not properly implemented. Nothing can also be achieved by reforming the existing law.

Only way out is to end the Khoti system and liberate the farmers. Dr. Ambedkar, therefore, has decided to bring a bill in Bombay assembly to this effect soon. This he has declared in the conference held at Chiplun.

On behalf of the Y. M. C. A there was arranged the programme of inter-dinning. About 100 people coming from the Hindus, Christians and the Muslims participated in the programme. Lieutenant Watson was the president and justice Dilipsing, Hon. Sir Jogendra Sinh, Sir Abdul Kadir, Lala Herkisanlal, Dr. Satyapal, Malik Barkat Ali etc. were present in the programme of dinning. Some prominent men made their speeches in the function.

Incidental Thoughts

1. Strike of All Mills Again

There was a strike in Bombay Mills last year and it continued for six months. The strike ended somehow but occasionally the strikes for some or other reasons used to be there in the Mills. After the end of 6 months strike the government appointed a Facet Committee. There was a hope that on this the government will find a permanent solution against strikes. But the problem arose afresh. The owners of the Mills spring, textiles and century, refused to take workers after concluding the main strike. Almost sixteen hundred workers went on strike again. The talks between Mill owners and the workers failed. With the help of whatever workers were available the owners of the Mills started the Mills. Then there was a discussion between the worker's union and the owners of the Mills. But the talks failed. Then the union declared the strike of all the workers in Bombay from 26 April. The union did not succeed in bringing about the strike of 15000 people therefore, they are now trying to bring about the strike of one and half lakh workers. The first cause of the worker's complain was that a workers of Morbag Mill came to resume the work after his 15 day's absence. He was not allowed to resume his work. Then some workers in textile and century

Mills were removed from the work. A workers leader closed the century Mills rooms to clean the same for one hour in advance without asking the permission from the officers. He was removed from the work. The workers went on strike for him. Some workers were also removed. The leave problem of the workers was the main cause of the strike. Any way it is equally wrong that 18000 people going on strike for 18 people. The leaders of the union like Dange, Alway and Kasse had given in writing sometime back that without consulting the owners of the Mills they will not go on strike. It was agreed between Jober and workers that unless the workers are fully disappointed with discussion between the workers and the Mill owners they will not be constrained to go on strike. The paper on which this agreement was signed has been published by the Mill owners. But violating all these agreements the leaders of the union arbitrarily declare the strike and add to the miseries of the workers and their families. They are now trying to cajole the workers.

2. Predicament of the Untouchable Workers

There are thousands of untouchable workers who work in Bombay Mills. They are not allowed to work in the cloth making department due to untouchability. It is only in cloth making department where the workers get the salary 4 times more than the salary in other departments. Hence the untouchable workers generally get Rs. 20 per month. Hence, enduring in strike for a longer period, mean the starvation on the part of the untouchable workers. Therefore, the striking leaders of the workers must think hundred times before they take the decision of going on strike.

3. Eating Together At Chiplun

At the time of Chiplun conference there took place a programme of eating together at the residence of advocate Shri Barve. One can understand if such programmes take place in the cities like Bombay and Poona. But such programme took place in a small place like Chiplun a place of Konkanastha Brahmin. Shri Barve is himself a Konkanastha Brahmin and

this programme was organized by him only. This is a sign of changing time. We congratulate Shri Barve for following a programme of equality a courageous act in a place like Chiplun. The casteism and untouchability are so much deep rooted that it is necessary to give big blows to it from time to time. It is not that if the untouchables eat together sitting with Brahmin they attain Moksha but such occasions help weaken the caste practices and caste notions. By establishing equality the untouchables will liberate themselves outwardly but the touchables will purify themselves inwardly. If men like Shri Barve come forward everywhere then within no time the untouchability will be the thing of the past. And there will be no cause for the quarrel between the Brahmins and the Non-Brahmins.

Shankaracharya In Name

The former Shankaracharya of Karveer Pith (chair) Dr. Kurtkoti is a supporter of Hindu Unity and reconversion of converted Hindus to Hinduism. He was the chairman of the meeting of the reconversion at Surat conference of the Hindu Maha Saha. In his speech he said that to avoid caste mixture among the Hindus the reconverted Hindus to Hinduism should become a separate caste. When the rest of the Hindus will remain attached to their respective castes why should reconverted Hindus to Hinduism break the caste? If this is so then why should converted Hindus to other religions return to Hinduism? Dr. Kurtkoti is interested to be called as Shankaracharya but by this kind of thinking, in our opinion, he should be called as false Shankaracharya.

Ratnagiri District Farmers Conference

Unprecedented Joy of Farmers and a huge Congregation Destroy Khoti System

The above conference was organized at Chiplun on Sunday 14th April. The guests from Bombay Shri Devrao Naik, D. V. Pradhan, B. R. Kadrekar, Shankarao Gupte, Shankar Vadvalkar, Shri Shivtarkar, Baba Adrekar, Gaikwad, More etc were present. Among the local people there were Shri Vinayakrao

Barve, Sathe, Rajadhyaksa, Khan Saheb Desai, Shri Bendake, Shivram Jadhav etc.

While proposing the name of Dr. Ambedkar for presidency Shri Ragji said that when there nears the election the people of the National Party (Congress) say that they are the real well wishers of the peasants. They never take care of the social and economic problems of the peasants after that. There is no co-operative movement in Konkan area therefore, the peasants here fall prey to the money lenders. By giving education to the farmers compulsorily they should be made literate. The work that the father and son of the Bendake family have done to liberate the farmers from the injustice of the Khots in Ratnagiri District is really remarkable. The news of the farmer's movement must be published in news paper from time to time. The branches of the peasant's organization must be opened in various places of the Taluka. After this Shri Bendake read out the messages received from Shri Rao Bahadur Bole, Advocate Anandrao Surve, Shri Salvi etc. Then the president of the conference Dr. Ambedkar addressed the conference. He said that "I feel that my birth is for the cause of serving the common man. I am one of the labourers. I stay in Improvement Trust Chawl. Like other Barristers I would have also stayed in a Bengalow. But for the sake of workers and for my untouchable brothers I must work only by staying in a chawl. I do not feel bad about it. I came to Bombay only four years back. Since I am born among the most degraded people of this country I am constrained to work for them by remaining among them only. It is also my work to see that the untouchable workers get their rights like the rights of other workers. Some two years back I got acquainted with Shri Bendake. He has entrusted the work of Khoti problems to me. I have accepted that responsibility. I deem it as my duty to bring the Khoti Bill in Bombay Legislative Assembly. It is a surprising thing for me that how this harmful system like Khoti has come into existence. The farmer grows the crop putting in his hard labour and the Khot reaps the fruit of farmer's labour without doing anything. It is like the Cobra living in the hole produced by other animals. The Khots exploit the farmers feeling nothing

about it. Under these circumstances it is the duty of the government to secure the fruit of the labour of the farmer to him and it is the prime duty of the government to protect the life and the property of the people. If the government does not take the cognizance of the interest of the poor people then what kind of government it is. Because of the Khoti system the farmers are leading the life of slaves. The wrong use of power is an injustice and a slavery that is practiced under the British rule is stigmatizing the British rule as worthless. If the government wants peace it must do justice with the people. The Khoti system is an injustice with the people and the government has allowed this system to continue even to this day. The land belongs to the government and the Khots enjoying it at the cost of the labour of farmers is a kind of magic that the government is practicing. The government does not pay attention to small complains. You should therefore keep your struggle against the Khoti System burning until the government comes to the conclusion that the system should be ended now. After 4-5 years we are going to get more power. You must take care while sending your representatives to the council. You should send such a man to the council who will take your side there. Khots and their caste men should not go to the council. The Kunbis should not undermine their position by doing dirty work assigned to them by the Khots. Do not loose your sense of self-respect, keep unity. If you continue these efforts persistently you will definitely get your grievances redressed.

After the speech of the president the following resolutions were passed in the meeting.

Khoti system is merely a slavery because of this system the farmer in Ratnagiri District is under the control of the Khots. Apart from the precarious condition of the farmer there is no system of giving him receipt by the Khot for the payment that the farmer makes. Therefore, even his right over the land that he cultivates as tenant is not established. The Khoti System is harmful to the farmer both economically as well as morally. Under the system the farmer has no right of any kind. This

conference totally condemns this system and urges the government to take steps to end the system.

Shri Ragaji and Shri Bendke made their speeches on the resolution passed above. Some other minor resolutions were also passed. The conference ended at 7 P. M. in the evening. In the end the slogans were given for the victory of Dr. Ambedkar.

Untouchables Provincial Conference For
Protecting Self Respect (Solapur)
President: Dr. Bhimrao Ambedkar

The above conference is going to meet in the Maharwada (Mahar locality) at Solapur on 24th and 25th May, 1929. Hence it is requested that all the brothers and sisters from Solapur District should make it a point to attend the conference.

Yours obediently
Shri R. R. Haribhau Torne
President Reception Committee

Shri. Vishwnath Madhaji Bandsode
" Nivriti Tukaram Banude
" Ramchandra Tukaram sarvade
" Tukaram Annu Babare
" Sadasiv Dadaji Talbhendare
" Udhav Dhondi Shivasharan
" Maruti Sambhaji Ballal

Untouchables Provincial Conference of Protecting Their
Self-respect District Nasik-Chitegaon
President: Dr. Bhimrao Ambedkar

The above conference is going to meet on 26th May at Chitegaon Taluka Niphad. It is requested that for above conference all the brothers and sisters should remain present.

Yours Sincerely
Ramchandra Ranoji Pawar

Need of the Students
Bahishkrit Education Society

From June 1929 we are starting a hostel for poor depressed classes' students studying in English schools at Dharwad. Those who are interested may send their application on below mentioned address.

Bahishkrit Bharat Education Mandal,
Damodar Hall, Parel Mumbai- 12.

OR

Balvant Hanumant Varale
Superintendent- Benadi, taluka Chikodi.

Untouchables educational Conference Malvan

The above conference is going to meet on 19th May 1929 at Malvan under the chairmanship of famous leader Dr. Bhimrao Ramji Ambedkar. Shri Sitaram Namdeo Shivatarkar of Bombay is going to attend the conference. Similarly the editor of Samata Paper Shri Devrao Naik is also going to attend the conference. The untouchable brothers of entire Konkan area are requested to attend.

The Donation to the Untouchable
Education Committee

At Karol (Bombay) there was a marriage in a Mahar family. The members of that family gave Rs. 31 to the head men who are important in marriage ceremony. These head men donated that money to us for the cause of the untouchable students. In marriages many times unnecessary expenditure is incurred. The money thus saved can be spent on the education of the children.

Thus our Panchas (Headmen) should make efforts to propagate the idea of saving money in the marriage and the money thus saved should spend on the education of the children. This way they can help the society for its change in its every walk of life.

The Help of the Government To the Untouchables

In order to improve the condition of untouchables they get the loan on easy term. For this loan purpose the Government of Mysore has decided to keep Rs. Ten thousand with the Registrar of co-operative society.

Nava Kal

Dated 18-4-1929

Konkansth Mahar's Donation
To the Press Fund From Karachi
The untouchables from Karachi
Donated to the Press Fund an
Amount of Rs. 55/-.

We Need Agitation

In Alibag Taluka of Kolaba District the awakening has not dawned among the untouchables yet. The untouchables of that Taluka are sleeping in deep slumber. Some Chambhars of Poyanad, Alibag and Zirad are rich and well to do but are very much afraid of the Marathas, Kunbis and Brahmins. Some days back a rich man of Chamar community of Poyanad while going to his place had halted at port Dharmatar. But a motor driver did not take him in motor because he was an untouchable. In fact that Chamar would have complained against the motor driver but afraid of the Brahmins there he kept quiet. The Mahars of this area are poor and illiterate. Therefore, there is a need of our savior Dr. Ambedkar Saheb and Shivatarkar Saheb coming to this area.

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BAHISHKRIT BHARAT (Untouchable India)

A fortnightly Paper
Editor & Publisher
Dr. Bhimrao Ramji Ambedkar.
Bar-at-Law, Rahim Building,
Poybawadi, Parel, Mumbai

I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday Dated 31st May, 1929 [issue 12th

Self-Introduction
Public Meetings, Programmes and
Other News Items.

Akola District Conference of
Untouchables at Risod

Akola District conference was organized at Risod on 3rd May 1929. The meeting started at 7 A. M. Shri G. A. Gavai M. L. C. presided. The president made a forceful speech at least for an hour. Many other speakers also spoke on this occasion. The meeting continued up to 12 noon.

On the same day again the meeting started at 5 P. M. Shri Gavai was honoured with an address. The president of the reception committee spoke for an hour against evil practices in untouchable communities. He urged the untouchables to end the practice of eating carrion. Then the following resolutions were passed.

1) Shri Sheth Jamunalal Bajaj threw his Laxmi Narayan Temple open to the untouchables. This meeting congratulates him.

2) All the public places like the water resources, caravanserais etc. should be thrown open for the untouchables.

3) The untouchables should stop eating carrion.

4) The boys and girls should be compulsorily sent to the schools.

5) Those who allow their women to dance in Tamasha (dancing club) should be boycotted.

6) We feel sympathized with the untouchables of Jalgaon for their notice to leave Hinduism but they should not make haste in this regard.

7) Untouchable workers in the village should get at least Rs. 15 per month and the government should send that money by money order.

8) In Nizam state the forced labour is extracted from untouchable women. This practice should be stopped instantly.

9) Until the reforms recommended by the Simon commission are implemented the additional two seats for the untouchables in the legislative assembly should be granted.

After this the above resolutions were explained by many speakers in detail and then after the programme of thanks giving the meeting ended. Almost 2000 people had gathered for the meeting.

Help Given to Organize The conference

Shri Laxman Kalambe and Namdeo Abhore collected some food grains worth Rs. 40 and donated the same to the organizers of the conference. Shri Anandrao Piraji Deshmukh and other Mahar workers collectively donated bagful wheat. Shri Ashruji and Mahipati Wankhade gave bagful wheat as donation. Two bags of wheat were donated by Shri Khanduji, Zigraji, Chandrabhan and Sadasiv of the village Haral. Shri Sahebrao Patil and some Mahars of Karda gave corn of Rs.8.

The Mahars of Rimod gave Rs. 45 as donation. Some people

worked very seriously day and night to make this conference successful. All these workers, well wishers and doners richly deserve our thanks.

Reporter
K. Ram Jumde

Public Meeting at Hanchinal

On 11-5-1929 there was a public meeting of Mahars at Hanchinal Taluka Chikodi District Belgaum to resolve that they will stop eating the carrion. There were 200 people including some touchables that had gathered for the meeting. The below mentioned resolutions were passed in the meeting.

1) All the untouchables should stop eating carrion. Those who violate this they should be ex-communicated.

2) This meeting supports the Mahar Vatan Bill of Dr. Ambedkar.

3) We congratulate Dr. Ambedkar in helping Hindu unity by establishing social equality league.

President: Shankar Punappa Chavan

Speakers : Dattatray krishnaji Ghorpade
Mahadev Ishwarlal Kamble
Ramchandra Sakharam Jagdale
Dadu Raoji Bhosale
Pirgonda Mankuji Shinde

Yours Sincerely
Nilgond Nigapa Phanade

Our Wound

Smothering of the Untouchables

Writer:- An untouchable (Managaon)

High caste Hindus have no heart. Due to the pressure of Brahmanism how the Non- Brahmins are sandwiched in the education department of Kagal can be seen in an example. Similarly some supporters of Brahmanism making efforts to

suppress the untouchables there at Kagal can also be noticed.

There is no untouchability practiced in Kagal Ram Temple. But here an effort was made to suppress the untouchables. Here an event took place on 20-4-29. An untouchable who was well educated had gone to the office to bring his salary. Here he was driven out from the office thrashing him on his neck only because of his untouchability. Poor man did not resort to any legal measure. Shri Shahu Maharaj has abolished the practice of untouchability at public places by law. It is surprising that this problem of practicing untouchability should crop up at public places like government office. The caste Hindus, this shows, have neither the sense of pity nor the sense of justice in case of their behaviour with the untouchables. The whole world is opposed to the practice of untouchability. But here the claimants of the heritage of the Peshwa are still clinging to that idea. What a pity it is? The man who has suffered humiliation should not keep quiet. He should take the help of law and proceed to the court against the culprits.

Editor: Bahishkrit Bharat.

Atrocities on Untouchables

There are four wells of District Board in a village called Arala of Amravati District. The untouchables of Arala made efforts to draw water from these wells but as usual the touchables of the village opposed the move vehemently. The untouchables of the village made an application to the District Board in Madhypradesh. Shri Nanda Gavali had got the resolution passed in the legislative assembly there that the public wells should be open to the untouchables and accordingly the untouchables at Arala were not to be prevented. But when the untouchables went there to draw the water they were beaten by the caste Hindus without sparing even the women and the children of the untouchables. Now the matter has gone to the court. The government has applied Imperial Code 147 to both the parties. The government by considering the justice part the justice should be done to the untouchables.

After delivering the judgment on this case we will write about it in details.

Editor: Bahishkrit Bharat.

Collection of Variety of Subjects

How is Truthful Man?

In an American periodical a man has written on the qualities of a truthful man. He says that:

He should have got such and such an opportunity but he did not get that such complains he never does. He courageously faces the condition in which ever condition he is placed.

A truthful man is honest both in private as well as in public life. He is not a selfish man. He is happy if he gets appropriate emolument for his work.

A truthful man behaves with his friends honestly. As he cares for his own prestige similarly he cares for the prestige of his friends.

A truthful man cares for his words and considers it as the words of religious book.

A truthful man talks less works more.

A truthful man is not selfish; he avoids the association of selfish man.

A truthful man honours women. Even if there is any need of love making he does not cross the limit of good behaviour.

A truthful man does not dabble into others work nor does he blame others.

A truthful man hides the defects of others whereas his own defects are open to the world. He is a tolerant and liberal in case of others but in his own case he loves justice.

A truthful man derives pleasure in living but he is not afraid of death.

Conference of Youth Tailors Union

Sitting 1st

On 31st March 1929 there was a meeting of all Youths of tailoring business at Saswad (Pune) under the chairmanship of advocate Rajaram Tukaram Bagade. On this occasion he spoke on the unification of all the sub-castes among the tailors. He said that:

“Now there remains only one important question and that is the unification of all the sub-castes among the tailors. This depends upon the efforts of young men. The old men may come in the way of this work. Without bothering for their opposition we should continue our efforts. Those who are making efforts in this direction their hands should be strengthened by all means. For strengthening social unity the inter-caste marriages are the most important factors in this regard. The inter-caste marriages will break the hindrances placed in the path of social taboos and help producing sense of oneness.”

Good Bye to Untouchability

In Schools

In the District of west Khandesh separate Schools for untouchables are closed and the untouchable students of these schools are made to sit with touchable students in common. Some untouchable teachers are also appointed in these common schools. The people of Khandesh District are real patriots and the true followers of Hindu religion. But in our East Khandesh District except two villages Pimpalgaon and Kurhe the rest of the villagers are not following this example. The head master of Pimpalgaon Shri V. S. Bhat has shown a rare courage in making the students of both the communities sit together in school. For this act of service to the nation the untouchables are grateful to him.

The Conference in Protection of Self-Respect at Solapur

The above conference was organized on 23rd and 24th under the chairmanship of Devrao Naik, the editor of News

Paper Samata. For some unavoidable reason Dr. Ambedkar did not attend the conference. This made the people very much disappointed there.

Some Thought Culprit Knows His Fault

An Article in the 10th issue of Bahishkrit Bharat written by an ambidextrous has hit a conservative man in an untouchable community. On this criticism he was shading tears before a man of his caste. He pleaded before him that the man who has written against him should be punished. He told him that if he does that he will give as much money as he demands. But that writer must be punished. But then he was told by that considerate man that he was also doing the same thing against some people. Did he feel ashamed of that when he did that? When others are criticizing you directly why should he be ashamed of that? The god has given you some richness make god use of that. Start a hostel for poor boys, similarly work for bringing about unity in the community and spread your fame. The foolish people whom you have gathered together around you give them leave permanently. Work more and make the enemies your friends. Those who are working for the people make them friends as early as possible.

The man who desires unity

Brahminism among the Untouchables

Wherever the Brahminism makes its entry it may be society or a nation it will not leave that without destroying it. If the destruction is to be brought about in any nation the European Nations take the help of heavy bombs. But such a bomb is not required to Brahminism it destroys any country or society within no time. Therefore, today some well educated men in India have determined to uproot the roots of Brahminism completely. But the tragic thing is that some of the untouchables who are the victims of Brahminism are themselves clung to Brahminical practices. The people of Chambhar caste are mostly

the victims of Brahminism. To remove the blot of untouchability attached to the so called untouchables the leaders of the untouchables are trying their best. If some of us are taking the side of caste Hindus who are dancing the ghost of untouchability on our chest then that can give set back to the efforts that some untouchable leaders are making against caste Hindu's practice of untouchability. Today the whole world is moving towards reform but Chambhars of untouchable community are strengthening the roots of untouchability by embracing Brahminism.

Before Babasaheb Ambedkar's entry into public life the Mahars used to underestimate Mangs and Mangs the scavengers. Today except some well meaning people among the Chambhars the Chambhars mostly underestimate the rest of the untouchable communities. But when Babasaheb took the strings of leadership in hands because of the influence of his thoughts many educated Mahars have started participating in inter-dinning programme with Mangs and scavengers. In this connection the humanism in the thinking of Dr. Ambedkar and the courage of his followers is all admirable. In what way the Mahars and Mangs are found inferior to the Chambhars when they themselves go to the Irani Hotel and eat the food cooked by the Musalmans and Christians joyfully? The Muslims say that every Mohamedan is superior to Mahatma Gandhi. Do Chambhars think that these Musllims are superior to Chambhars? Because of which they go and eat in their hotels? But some Chambhars at Pune, Mahad, Mumbai, Vasai etc. openly or secretly eat with the Mahars. Here in Konkan area Mahars gave up sweepers work in municipality area the work was taken up by the Chambhars. When the Mahars gave up disposing off the dead animal of the farmers it is said that Chambhars started doing it secretly or openly. Their leaders who guide them must know that he is called a leader who tries to take the society to the changing time and shows them the path of reform. He takes them to the path of education. What is the use of such leaders who pay the fine and ask for pardoning for their deceiving tactics?

Very recently a man in Pune has shouted that Chambhars and Dhors are touchables. It would be a happy thing if these two are regarded as touchables. At least an obstacle in our way of amelioration of untouchables will be removed permanently. I therefore, appeal to the Chambhars and Dhors of Bombay and Pune that they should openly try to enter the Hindu temple or a Brahman Hotel by revealing their caste name. This will prove that whether their contention that they are Ksatriyas is acceptable. We will be most happy people to see that they succeed in that.

This is a baseless assumption of some people among the untouchable communities with no base to prove that. Sooner these people give up their wrong notion the better for our future struggle against Brahmanism which is the enemy of oneness of people in India. Our Chambhar and Dhor brothers should give up their wrong social notion and join the struggle that is going on to liberate the suppressed humanity in India. We hope that if our urge works a little to produce result we will be happy. Some expected impact on these people who are cherishing wrong and harmful notions on the remedy of social change in India.

Letters of Lokhitwadi

No. 11

Information about the Muslims

The Muslims must think that they are all equal. They should not drink intoxicants. If they kill the animals by uttering the name of God there is no sin in it. Eating the flesh of the animal killed without uttering the name of God is forbidden. They should also not eat the flesh of the pig and the flesh of the dead animal. They are permitted to eat other kinds of flesh. If possible the Muslim must visit Macca as a pilgrim if he desires to get the circumcision done and grow the beard. There is only one god and he is the maker of everything. There is no other god. The god should be prayed honestly. There is no need of burning the light. Impurity, discrimination etc. should be practiced take bath and maintain cleanliness. At the time of death the words from the Quran must be uttered. These are the certain main practices among the Muslims.

If we see the history of Arbasthan before the birth of Islamic Religion it was not at all much known to the world. The people of Arbasthan were idol worshippers but after they became Muslims they ceased to be idol worshippers and destroyed all idols. There were then many great Arab rulers who patronized learning literature, the men of science and education and produced important books. Hence there are many good books in Arab language though these cannot be compared with the literature of advanced countries in Europe. The Muslim's holy book Quran is in Arabic language hence the Arabic language has its own importance in Muslim countries. Like our Sanskrit language the Arabic language is much advanced in many respects.

Now the question is how did the Muslims spread in India? When the Muslims established themselves in Kabul and Kandhahar the rulers there started thinking that by invading India they should establish their rule in India and then spread their religion there. Hence they invaded India first in 1000 A. D. During this time there were Ksatriya rulers ruling India everywhere. In their kingdoms there were the people belonging to Brahman, Ksatriya, Vaisa castes. The ruling kings belonged to the Brahman race, Manu race, Suryavansi race, Somavamshi race, Puruvansi race, Yaduvamsi race, Nandvamsi race, Mauryavamsi race etc. and these are mentioned in the puranas. In addition to these rulers there were rulers mentioned in the latest puranas like Vikramvamsa, Chavanvamsa and were ruling in Mathura, Kanauj, Ujain, Paithan, Tagar, Vijayanagar etc. Before Muslims came to Kabul the Punjab and Kabul were under Hindu rulers. It is at this time there took place the first invasion of India. After this the Sultan Mohamad Gazni invaded India many times. Whatever temples he found on his way while invading he destroyed those temples. On one occasion he plundered Mathura second time he invaded Gujarat and plundered the temple of Sorti Somnath and broke the idol in the temple. After that there came an invader named Ghoris and he captured the kingdom of Delhi. Delhi was that time ruled by Prithvi Raj Chauhan. His three brothers Jaidev, Bhimdev and Jaiyapal were ruling Kanauj, Gujarat and Punjab respectively.

These four brothers by coming together gave tough fight against the Muslims but the Muslims of that time were physically strong and sturdy and were brave and their religion had inspired them. Hence the Hindu army failed to check them and it was defeated by the invaders. Then in 1205 Mohamad Ghorī established his lieutenant on the throne of Delhi. After this the Muslim rulers established their rule over Bengal, Punjab and Malwa and appointed their administrators everywhere. After this Mohamad Tughlaq became the Badshaha. He crossed Narmada and defeating the Yadavs of Daulatabad he conquered the territory. Then in the year 1335 they established Bahamani kingdom at Gulbarga. It is from there they started ruling the Deccan. It is at this time Taimur invaded India and after that the house of Lodi began ruling from Delhi and they made Agra their capital. In 1526 the grandson of Taimur Babar invaded India and captured Delhi. After him in 1556 Humayun came on the throne. Then Akbar became the Badshaha. At this time India from Kabul to sea shore in the Deccan was in the Mughal Empire. Then after Jahangir and Shahajahan and Aurangzeb became the Badshaha and he died in 1707 in Nagar. After his death his son Bahadur Shah and then Mohamad Shah became the rulers. During this period Nadirshah of Iran plundered Delhi. Then came the Abdali of Kabul against Delhi. The battle took place between him and the Marathas at Panipat then began the power of Delhi sinking. It is at this time in 1794 the Maratha sardar Mahadji Shinde raised Shah Alam to the throne of Delhi and protected his throne. Delhi was under the control of Mahadji Shinde for many years. Then after some years there took place a battle between Daulatrao Shinde and the British in the valley of Ajanta in the Deccan. British by sending their army captured the territory under Shindes. It is this time only Lord Lake captured Delhi and other area in 1804. Thus came the rule of Delhi under the control of East India Company. Since then the Badshaha became the pensioner of East India Company.

In Gulbarga a Badshahi with Brahman surname but of Muslims was established. This Gulbarga rule continued almost for 200 years. In course of time the division took place in Gulbarga rule and the branches at Vijapur, Govalkonda,

Ahamednagar etc. were founded. The South India up to Dravid country was conquered by these Muslim rulers. The Karnataka was captured by the Badshaha of Vijapur which was later on conquered by Aurangazeb in 1687. It is during these changes Shivaji was born at Junnar in 1627. He founded the Swarajya of the Marathas and brought them to the lime light. Subsequently the chief minister of the Marathas ended the Mughal rule, thus ended the Mughal rule in the Konkan.

This way the Muslim rule continued almost for seven hundred years and during that time the Muslim warlords used to invade India from time to time. With the army of invading war lords the Muslims from Tartar, Iran, Arbasthan, and Kabul etc. used to come to India. From invaders many settled in India. Muslim rulers gave to many of them the position of Sardars, Inams, Vatans, appointments in religious positions etc. Therefore, the Muslim settlements were made in many places in India and it was the belief of the Muslim rulers that more the settlements of the Muslims more the strength to the Muslim rule in India.

Therefore, it is noticed that wherever there are Hindus there are Muslims. Whether it is Bengal, Punjab, Sindh, Malwa, Gujarat or Dravid, Karnataka, Telangana or Konkan there they are found in good number. Wherever they are they speak the language of the majority people and since they have come under the influence of Hindus the casteism has also grown among them. The high caste Muslims do not allow their widows to remarry. They do not marry the girl from low caste family. The low caste Muslims worship Khandoba, Bhawani, Pir etc. They worship the Pir (saint). Many Hindus also worship their Pir and respect their Tabut (bier) during Moharam. The Muslims eat the cooked food in others house. Many Ksatriya kings had married their daughters or sisters to the Muslim kings. This had some times reduced the distinction between Hindus and Muslims in family matters.

Muslims served for a long time as soldiers in the army. After they lost power they also lost soldiery in army, therefore, they are mostly found now days in poverty. Those who were

in high places in Government they are not that comfortable now days. They have now turned towards agriculture and trade. In our area many Muslims are literates and many of them work as clerks. Their migration to other countries is not prohibited. Any way they are growing poorer and poorer day by day. They are not interested in education. They believe that the schools in which the Koran is not taught there the Muslims should not send their children for schooling. They are ignorant like the Kunbis. Even if they send their children to the schools there they study only the Parsi and Arabic. As there are learned men among the Brahmins and the Parsis that situation is not there among the Muslims. They are lazy, illiterate and ignorant lot of humanity.

BAHISHKRIT BHARAT

Friday Dated 31st May 1929

Progress in Primary Education In Bombay Presidency

At Mahabaleswar the education minister of Bombay presidency Maulvi Rafic Uddin Ahamad had summoned the meeting of important people interested in the spread of education on 6th May. Dr. Ambedkar was also invited for the meeting. Dr. Ambedkar spoke about his opinion very freely and frankly. He said that:

The spread of primary education is an important issue for the good of the nation. In the existing condition the country which is backward in education will find it difficult to stand in the struggle for progress. The spread of primary education is the foundation of the progress of the nation. If this question is left merely to the choice of the people, its spread will take hundreds of years. Hence there is a need of compulsion for the spread of primary education. The nations which are advanced today have all removed illiteracy by making primary education compulsory by law. The people who have been receiving education as their family tradition for them legal compulsion

is not necessary. But those who do not understand the importance of education and are negligent about that for them legal compulsion is necessary. Therefore, the classes which are educationally backward in this country for them it is a question of their life struggle. As a matter of fact when Hon. Gopal Krishna Gokhale brought this bill of compulsory primary education in the central legislature this issue acquired serious importance since then. That bill was supported by almost all leaders and particularly the leaders of backward classes. But it took much time in various provinces to make primary education compulsory by law. In Bombay presidency a law making primary education compulsory has been enacted but its implementation has not been done everywhere. It has been left to the will of the Municipalities and the District local Boards. Many above mentioned bodies have ignored this for want of finances. Therefore, the spread of primary education under compulsory legal provision is advancing with a snail speed. In the year 1920-21 the number of primary schools for boys and girls in Bombay presidency was less than 13000/- and the number of students including girls was 801000/-. In the year 1926-27 the number of primary schools was 13835 and strength of the students was about Ten Lakhs. From 1920-21 to 1925-26 in these five years the number of schools increased by 4.8 percent and the number of students increased by 14 percent. In 1920-21 total expenditure on primary education was one crore twenty seven lakhs, whereas in 1926-27 it came to one crore ninety eight lakhs. These statistics show how slow we are in this important programme of nation building. Were the recommendations made by the

Chandavarkar Committee

implemented we would have seen a good progress made in this field by now. This committee had prepared 10 years plan and had estimated the cost of expenditure to the tune of Rs. one crore ten lakhs. Out of this total amount the government was to give Rs. 77 lakhs. But later on considering the growing cost of expenditure it had to be increased. In order to implement the principle of compulsory education the programme needed

at least Rs. one crore eighty three lakhs annually additionally and out of this the government would have to share Rs. one crore twenty one lakh annually. It is expected that the government has to share $\frac{2}{3}$ of the total expenditure in the programme of compulsory primary education in the cost of District Boards and $\frac{1}{2}$ in the case of Municipalities. In case of agricultural education also the government assured the help in same proportion. From 1922-23 the expenditure of Bombay government on primary education has increased by 28 lakhs annually. But from this expenditure a big share has been swallowed by the increase in the pay of the teachers and other workers. From among the plans of compulsory education the government could sanction only the yearly plan money of Rs. 6 lakhs. To implement fully the programme of compulsory education there is a need of Rs. one crore and seventy two lakhs and in that the government had to share the expenditure of Rs. one crore and fifteen lakhs. This will need the imposition of additional taxes on the people. The Chandavarkar Committee has also suggested the mode and items of additional taxes. But the government has done nothing on this in this case so far. One thing is in case of additional tax there is a problem between the central government and the state government though some suggestion has been made by Chandavarkar Committee in this regard. But the government has not made any move in this regard so far. One thing is that there is going on between provincial government and the central government some tussle in this regard. If the central government gives more money to the state government to that extent the state government may go well with its programme of education. It is expected that Simon Commission should do something in this regard. Hence at this moment the question of additional tax has been temporarily set aside. In our view the compulsory primary education has two aspects. (1) Control over the education and (2) the responsibility of executing the programme of compulsory education. In our opinion the existing law of governing the system of primary education is faulty and not much effective.

We are not against the growth of local self-government.

But it is our considered opinion that at least at present the primary education should not be within the control and the jurisdiction of the local self-government. Many among the elected members of the District Local Boards and the Municipalities are not qualified to take care of the education department. Many among them do not know the aim and method of education. Due to casteism and parties there is a kind of rivalry among them. This makes definitely the effect on their working. The members make use of the teachers in their election. This disturbs the discipline in the schools. This problem is clearly noticed in the schools in Bombay. In many schools there is hardly a Muslim or an untouchable among the teachers. They are helpless among the majority of caste Hindu teachers. When we think of this entire factor we feel it necessary that the education must be under the control of the state government.

Education is different from the item of constructing the road or preparing the drainage etc. There the hotch potch is of no use you can demand for provincial autonomy and determine the national educational policy, we have no objection to that. But there should be uniformity in education and there should be discipline in the schools and the education should be up to date. Unworthy people should not interfere in the field of education. In the last few years in-disciplined functioning of the local self-government has been brought to the notice and powers of these governments have been withdrawn by the state government. If something goes wrong in other matters there will be the loss of money and if there are wrongs in education the future generations will suffer. We should always remember these two losses here. Another factor that proves the need of provincial governments control over education is it is the state government which spends more than 80% expenditure on education. Local governments spend only 20%. Naturally the provincial government must keep its control over the education department. Hence the universalisation of primary education should also be the responsibility of the state government. At present the government has freed itself from the compulsory primary education by entrusting it to the

responsibility of the municipalities and the District Local Board. The provisions of 2/3 financial help to District Board and 1/2 to municipality is inadequate. The financial positions of these two bodies are not satisfactory. Many among them are not capable of shouldering the financial responsibility more than what they do at present. Their financial resources are limited. Therefore, many of them are eager but are not able to take up the responsibility of compulsory primary education programme in their hands. Moreover, the District Boards and the Municipalities in which its members are well educated do not feel the necessity of the compulsory primary education to pursue. Because in their caste, men are educated without any compulsion, then why should they think of bringing those up who are educationally backward? It is because of these above mentioned causes the much has not been done in the spread of primary education though the law has been enacted some years back. To make the people literate by eradicating the illiteracy is the responsibility of the government. The provincial government cannot evade this responsibility. The government which is aware of this sacred task should not run away from this responsibility. The question of education of the public is not a question to be taken in installment or in phase. It should be considered as one programme of one phase. There are some poor districts and some are financially self-supporting. The districts of low income like Districts in Konkan need to be separately treated in matters of rendering financial aid. Moreover those who are capable to pay must also be taxed by way of charging the fees to their children in schools. The fee in the primary schools is not much hence those who are capable to pay, there is no harm in taxing them by way of fees. Even in England under their scheme of compulsory primary education all were not freed from the school fees. Those who were able to pay were charged. The compulsory education is the first principle and the free education is the next ideal. Those who are incapable of paying even this much paltry some amount as fee they alone should be exempted from the fees. But there is nothing wrong in charging the fees to those that are capable to pay. This may come to some extent as a measure at least in a minor way a kind of help.

There is a movement for prohibiting the use of liquor. Excise duty is in the transferred list and the income from the excise duties comes to accrue to the ministerial treasury. Hence the programme of prohibition should go slow in order to avoid it coming in the way of financing the education. Between education and prohibition our choice should be education first, because the spread of education will be the useful means in the movement of prohibition. Sathé Committee has recommended the increase in the excise duties. This remedy is good provided the increased income is added to the income of the education department. Under any circumstances the government should not shirk the responsibility of promoting primary education.

Incidental Thoughts

1. Obstinate Orthodoxy

Orthodox Hindus thinking that they will not succeed against the movement at Mahad started by the untouchables to draw water from the Chavadar Tank they have decided to impose boycott on the tank. They are now digging their own wells around the tank. This news has been published in some other papers. After declaring that the Mahad tank is a privately owned now they are thinking to abdicate it. This is their defeat in their struggle to prove that the said tank is a privately owned. Their idea of leaving this tank to the untouchables is not a bad idea. They should similarly entrust the temples, caravanserais etc. to the untouchables. It seems that they are digging the wells around Chavadar Tank. This means that they will get the water from the tank only through the water springs. On this it will be only the water coming from the tank which they will have to drink. Naturally they will think that it will not spoil their religion if they drink water coming from the mud filtering. This is their satisfaction.

2. Strike of the Mill Workers and the Non-Brahmin News Papers

On the issue of the strike of Bombay Mill workers many Non-Brahmin papers are publishing the misleading

information. The idea of these Non-Brahmin news papers seem to be that whenever there is a workers strike it must be supported without thinking that whether that strike is right or wrong, whether it is useful to the workers or harmful to them. Some special thing is at present some workers without bothering for the communist volunteers are attending the mill work and some Non-Brahmin papers are blaming those workers that their stand is caste based. It is well known that this time the untouchable workers and the Muslim workers have already declared their decision of not joining the strike. However, some Maratha workers also have not joined the strike. Almost half the workers have joined the work and they are all not the untouchables or the Muslims. It is not necessary for workers that the irresponsible leaders should declare the strike and all the workers without giving any thought to it should join the strike. Why should the workers sustain losses by going on strike for minor reasons? Do these news papers think that all the mill workers should unitedly jump into sea? The communist workers agitation is not a real agitation of the workers it is a means for their political revolution. The Non-Brahmin papers which are supporting the workers strike led by the communists do they agree their idea of political revolution through the agitation of the workers? Do they agree with the opinion of the communists? Had it been the problem of earning their livelihood the untouchable and Muslim workers would have also joined the strike as they had done in the past. In the past one and half year's time how much loss the workers suffered due to the communist leaders must be known to these Non-Brahmin news papers. The workers suffered many calamities during the last 18 months. They somehow are recovering now. But then the leaders now have declared general strike and produced a miserable condition for workers. Do the Non-Brahmin papers wish that the workers should dance to the tune of the communists and suffer irreparable losses? Do these Non-Brahmin papers wish that the rayats from whose family some members work in the Mills in Bombay should further suffer as barrowers from the Brahman and Bania? Bombay Mill workers maintain

themselves and by saving some money send the same to their family members in their villages. The strike throws the whole circle into the lot of misery. The aim of the leaders is to instigate the workers and make them determined to fight against the Mill owners by which the line of compromise becomes widened. The workers indebtedness knows no bounds and the suffering of their family continues endlessly. Instead of writing by sitting in Belgaum or Puna if they write by sitting in Bombay after studying the situation they will know the misery and hardship that the workers undergo when they are on strike. The reality is that the leaders of the Non-Brahmins do not understand that the communist leadership of the Brahmins deceives them while guiding the workers. Whether Non-Brahmins themselves are wedded to the communist ideology that is also not known, they do not say anything about that. The Non-Brahmin leaders must know that the communists and the workers movement are not one and the same. We are interested in workers movement. We agree that there is a need of struggling against the capitalists on behalf of the workers movement. Strike is an important legal weapon of the workers. But this weapon must be used carefully at an appropriate time.

Public Notice

Bahishkrit Bharat Social Service League

Hostel Established on 14-2-29

This is for the information of all the untouchable brothers that in the District Wardha the untouchable students studying in English school discontinue their education for want of Hostel facility particularly at Wardha. It is a loss to them and to the community. Therefore, the above mentioned league has established a hostel naming it as "Bahishkrit Bharat" on Vasant Panchmi day. Those desirous to be admitted to the hostel should meet the secretary in the office of Phul-Fail Wardha, up to 8-3-29. The Boarding will open on 1-7-29.

Yours Faithfully

Secretary

Donation

Shri Ahilyabai Hostel, Baramati

Like last year this year also we have received the donation of Rs.1000/- from his highness Tukojirao Holkar for the use of Ahilyabai Holkar Hostel. As a permanent source of income the Hostel Management has purchased the land of Rs.1525/- . Because of this donation the Shepherd community of this area will always remain grateful to the Maharaja of Indore. Now we need a building of our own for the institution. If our brothers here pay their attention and come forward with financial help erecting the building is not difficult. This will help the poor students of this area.

Your obedient servant
Hari Piraji Dhaygude
Baramati

Chavadar Tank Court Case

Reporting from Mahad

(From our correspondent)

In the court case over the Chavadar Tank both the parties have produced their evidences etc. in the court. The work of the case will continue in June. In one side dyke of the tank constructed by the Municipality had fallen during the rainy season. Touching this wall there is a public road leading to the city of Mahad. Because of the dilapidated condition of the wall this road was closed for the last 7 to 8 months. But the Municipality has just begun repairing the wall and it seems that the road will reopen soon for its use. The ditch was formed near the wall because of the water flow when the wall was not repaired. When this was the condition a party of the touchables in the Mahad city used to tell the untouchables that if they want to draw water from the tank let them do it, they have no objection. The people of this party have started digging the well in their own private land. Because of this new party the old section of conservative party has become non-plused.

By reading the signs of the coming time and the problem of chavadar tank there is a party which is advocating that every caste of Hindus should have its own provision of water by way of its own well is the propaganda that is carried on by these caste Hindus. Convinced of these facts the orthodox Hindus have undertaken the programme of digging their own wells in their own lands separately. Some are digging the wells just near the chavadar tank so that they can easily get the water from the chavadar tank by way of filtration.

Village Headmanship to Mahar (Patil)

The government has appointed one Shri Ramji Govind Jadhav, a well educated and capable man from Mahar caste, as Patil of the village called Shirgaon. He has resumed his duties just a few days ago. He will do his job well is the reading of the people. Recently a public meeting was organized at Kudwal to felicitate him. He is the first man from Mahad Taluka from the Mahar Community to be appointed as Patil. The conservative Hindus are sad over this appointment.

Help to the Untouchable Students

Those students who had come to appear for the vernacular final examination the District School Board East Khandesh gave Rs.3 each as help.

Shri Medanbarekar has
Informed news this

Analysis of the Varnasram Writer: D. V. Pradhan, Bombay

If anything is needed for the progress of the well organized society it is the defect less social structure of that society. No one should have any doubt about this in his mind. If the foundation of the society is solid and strong its further edifice is bound to be defect-less and healthy. If its foundation is weak

based on the heap of sand then it heads towards its decline and demoralization. Once such a trend of decline sets in then where it ultimately will end will be difficult to know. Keeping therefore, the social scientists the aim of human progress before their eyes suggest various remedies of reform for different men in different part of the world. Outwardly there is a difference among men of different areas but inwardly their ultimate aim is reaching perfection in their ultimate objectives.

For the progress of man in society the social scientists have suggested the need of certain things. In that for the progress of man in his philosophical attainment they have presumed the need of religion for man and it can be presumed to be a justifiable assumption. Among all the important works the growth of man's ability in society is the most important work. Conducive to this progress as a means is the religion. Progress and protection become the main aims then other things which are the means for the aims occupy secondary importance.

The religion must stand for attaining the ultimate aim of man in society. Any religion which is contradictory to the aims mentioned above then it should be presumed that there is something wrong in that religion. As a matter of fact the freedom of thought that is given in Hinduism is an idea which can never be found in any other religion. Why has such a high level religion come down to such a low level social thought and who is responsible for this decline will not be out of place if it is considered threadbare here.

Religion is for man and man is not for religion is the ideal and when this should be so the makers of Hindu Dharma Shastras have reversed the whole thing. To them the man is for religion and religion is not for man. Because of this principle in reverse the Hindu society has suffered irreparable losses in its every walk of life. So long as the society and religion were separately functioning there were no problems between the two. But then the religion began imposing its supremacy over the society then only the man like Mahatma Buddha had to revolt against the condition that gave birth to Buddha, Mahavir etc. Not only this but there were many revolts from time to

time and that created many sects and creeds and it is from these revolts the Buddhism was born and has spread in many parts of the world. The changes occur by revolting against religious, social and political conditions. When the People are tired of existing conditions; they are not ready to allow it to exist anymore. Society wants changes in that. Hence leaders in society keep on continuing their efforts for change in society. Like political changes society thus needs socio-religious changes also. When man becomes slave in the name of religion revolt against it becomes inevitable. The man is never prepared himself to remain in slavery beyond certain limits. Hence the societies or nations continue their efforts to march towards their freedom and progress. If the intensity of revolt is more serious there the injustice imposed on the people is equally serious. Today the orthodox religion is counting its days. Because of unwanted changes in it the orthodoxy has produced its own enemies who are fighting against it. Instead of religion controlling the society, the society is controlling the religion. It means the end became means and means was made the end. The people who did it must have some evil thinking in their mind. When the ideal set before the society is set aside their begins the decline in the ideal functioning of the society. So long as the society keeps its ideal before its eyes it goes well.

Hindu society which was once a very powerful social system became feeble and powerless when it divided itself into the four Varnas. This is the beginning of the discriminating social system among the Hindus.

Chart Showing The Ill Treatment
Of The Untouchable Students
In Primary Schools
In Nasik District

Serial No.	Name of the Village	Ownership of the Building	Seating arrangement of the untouchable students
1	Umrane	Malegaon 1 Rented	Outside of the Building.
2	Chinch Gavan	Private Building	Outside of the Building
1	Mukhed	Yevale 2 Rented Building	Not mixed with touchable boys.
2	Pardgaon	Local Board	"
3	Sirasgaon	Village office (Chavadi)	"
4	Adgaonsol	Rented Building	"
5	Balapur	Village Dharmashala (Caravansera)	"
6	Deshmane	Temple (Hanuman Mandir)	Caste Hindus Prohibit the untouchables.
7	Katarni	Village Office (Chavadi)	They are made to sit at a distance.
8	Kasur	"	"
9	Nimgaon	"	They sit in veranda.
10	Pimpalgaon jalal	"	"
11	Pimpari	Hermitage of an ascetic	Sit at a distance.
12	Rajapur	Temple of God Rama	"
13	Somathane	Building provided by the villagers	"
14	Arandgaon	A part of Hermitage	Separate arrangement has been made.
1	Adgaon	Nasik 3 Private Building	Sit at a distance.
2	Devargaon	temple	In a veranda near the temple
3	Samangaon	Private Building	Varanda in front of the Building
4	Dugaon	"	"
1	Ahirgaon	Niphad 4 Half portion of the temple	Untouchable students are not allowed.
2	Datyane	Temple	"
3	Lonawadi	Village office (Chavadi)	Sit at a distance from the touchable boys.

4	Nandurdi	Temple	Not allowed
5	Pachore	Maruti Temple	There is no provision for untouchable boys
6	Palkhed	Village office (Chavadi)	Not allowed.
7	Shirsgaon	Maruti Temple	There is a varanda near the temple where these boys sit.
8	Raulas	Village Building	The untouchable boys sit in half the portion.
9	Shirwade	Private Building	They sit separately.
10	Vanasgaon	Maruti Temple	There is no provision for untouchable boys.
11	Vavi Thusi	Village Building	Varanda is used for untouchable boys.
12	Katargaon	Maruti Temple	"
13	Kherwadi	Private Temple	Outside of the Temple
14	Devagaon	"	"
15	Jalgaon	"	Outside of the Building
16	Kanalah	"	"
17	Pimpalgaon Nipani	"	"
18	Pimpalas	"	"
1	Belgaon Tarhale	Lgatpuri 5 Building owned by Board	Varanda is used for them
2	Dhoti Khurd	Private Building	Sit outside the school Building
3	Damangaon	Temple	Sit in Varanda
4	Take Budruk	Village Temple (Ram)	"
5	Nandue Vaidhya	Temple	Outside of the Building (Yard)
6	Alwand	Temple	Sit in the Yard
7	Advan	"	"
8	Waghera	Temple of Goddess	No provision for them
9	Bharvir	Rented Building	"
10	Mhasurli	Caravanserali	"
11	Take Devagaon	Villagers Building	"
12	Sanjegaon	Rented Building	"
1	Ambevani	Dindori 6 Temple	They sit in varanda separately
2	Chachadgaon	"	"
3	Charose	"	They are not allowed to come to the school

4	Chinchkhed	"	Sit separately
5	Jumbutke	"	Not allowed to come to school
6	Janori	Private Building	Sit in Varanda
7	Jopul	Rented Building	"
8	Karanjvan	Temple	Varandah
9	Kochargaon	Village office (chavadi)	"
10	Korhate	Temple	"
11	Kosimbe	"	They are not allowed in the school
12	Lokhandewadi	Villagers Building	Verandah
13	Mohadi	Temple	"
14	Nanasi	Private Temple	They are not allowed
15	Pade	"	"
16	Parmori	Temple	"
17	Rajapur	"	Verandah
18	Sonjamb	Private Building	Sit at a side separately
19	Valkhed	Temple	No provision
20	Vani	Rented Building	"

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**BAHISHKRIT
BHARAT**
(Untouchable India)

*A fortnightly Paper
Editor & Publisher*

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I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday Dated 21st June 1929 [issue 13-14

Self – Introduction

Public Meetings, Conferences and
Other News Items

Untouchables Conference at Solapur for
Keeping their Sense of self-Respect
Kindled

Date: 23rd May 1929

Congregation of 5000 People

Earlier it was an idea of calling the meeting of Vatan Holding Mahars only. But when Babasaheb Ambedkar announced the title of the conference people became more jubilant. Earlier this conference was cancelled due to the illness of Babasaheb Ambedkar. Now this conference was largely attended as it was a second occasion. On 23-5-29 the people were waiting for the mail train of 8 am. But when the people saw that only Devarao Naik had come their disappointment knew no bounds. In the meeting the people felt that since Babasaheb was everything for us we should not receive Janve (sacred thread) in his absence was the opinion of the people.

So that programme was cancelled. Then after lunch at 2 pm the meeting began in the Pandal that was erected in the yard of Vithoba temple. Shri Janardan Kamble requested Shri Devarao Naik to preside over the function. Shri Naik in his presidential speech said that Babasaheb Ambedkar did not come because of the demise of his sister. Like Hindu religion the Mills in Bombay have also become the centres of practicing the untouchability. The first Mill was started in Bombay in 1850. Now almost 80 years period has gone but the untouchables are not allowed to work in cloth making department. But Babasaheb won this battle in the strike that took place recently in Bombay (applauds). And now he is involved in such an important work that you will be very much surprised to see that. He is not a leader tolerating injustice. He has rejected all that the caste Hindus do against the untouchables by way of injustice. Therefore, there is a great outcry against him in Hindu circle. Some are making hue and cry to protect the traditions of injustice against the brave and brilliant man like Dr. Ambedkar they are bound to be helpless hereafter as he sides humanity as a cause of his life work. The Hippocratic patriots have become panicky due to his programme of inter-dinning and inter-caste marriages which he has launched through his organization of "Social Equality League." They are also equally terrified by the work of religious organizations of the Muslims and the Christians. They are making only the farce of Hindu unity without consideration of the natural rights of other human being. Their Hindu Sanghatan (unity) is a farce that they are making to support their hidden programme of Brahmanism. Brahmins doing the work of ameliorating untouchables would mean that it is their programme of expiating themselves from their past sin. They should feel ashamed of their stand that on one hand they are demanding Swarajya (self-rule) and on the other hand they are rejecting the Swarajya for the untouchables. They want Swarajya without any delay and argue with the untouchables that they should not make any haste in demanding for their Swarajya.

After this there was an address of the chairman of the meeting and in the end the following resolutions were passed.

1) After retiring from the military the government gives gratuity and some land to others but the untouchable soldiers do not get anything. Hence the Mahar soldiers that have retired from the military should get these facilities without any further delay.

2) Mahars work for day and night under their Vatani system for the government as well as for the villagers. The government hesitates to give them forest land for cultivation. Often the government considers those who have enough land of their own but ignores the poor untouchables.

3) In this district particularly the Mahars have no land for residential purpose. Their locality is very much crowded and hence their hygienic condition is very much unhealthy. Therefore, they may be given the land for their residential purpose from the government land available in the village.

4) In Pandharpur Municipal area and in some villages like Ratanjan, Kari, Vairag, Chare, Degaon and Borgaon etc. the land of the Mahars has been included in the government land. This has caused losses to the Mahars. The Mahar Vatandars conference held at Solapur on 26-27 November 1927 has requested the collector for reconsideration to restore these lands acquired by the government. What happened to this issue is not known. This conference, therefore, requests the government to take steps further to restore the land to its owners.

5) The condition of the profession of the Chambhars has become precarious. Hence, there is a need of giving them training in their profession. The government should give liberal help to those individuals or institutions that will come forward to open training centres for them. The more qualified men should also be sent to the foreign countries to receive training in their profession.

6) The Mangs in order to promote their profession further economically should sell their goods like brooms, ropes etc. through the Talukawise associations by establishing such associations. This way they should prepare for establishing the co-operative credit societies.

Janardan Namdeo Kamble
Solapur 29-5-29

Untouchable's Conference in Vidarbha (From our special correspondent)

On 29-5-29 as decided earlier a conference of untouchables was held at Paturda under the chairmanship of Dr. Ambedkar. The people from Madhya Pradesh and Vidarbha had attended the programme. The untouchable leaders like Shri Matkar, Shri Sonone, Shri Makesar, Shri Keshavrao Khandare, Shri Sambhaji Jadhav, Shri Raybhan Ingle, Shri Sambhaji Khandare etc, attended the meeting. Similarly non-Brahmin leaders like Shri S. S. Anandswami, Shri Ukandrao Tale etc. were also present. About 1500 people must have attended the meeting. The meeting started at 7 pm in the evening. It is in this conference only the daughter of Shri Raghuramji Dabhade Miss Kavatikabai married Shri Sakharam Ingle and set an example to others.

After this the work of the conference actually began. After the speech of the chairman of the reception committee Dr. Ambedkar made his speech. It was very much forceful, relevant and to the point. The leaders of the untouchables and the Non-Brahmins of this District made very much serious efforts to eradicate the practice of untouchability but they did not succeed in their work. On the contrary the supporters of Brahmanism harassed them everywhere. They made all kinds of bad propaganda against the leaders working against the untouchability. They sowed the seeds of all kinds of dissensions among the untouchables and the Non-Brahmins. They induced Brahmin officers to harass these people through wrong allegations. It is because of this kind of harassment the untouchables of Jalgaon district have made their preparation to convert themselves to other religion. They have already issued their notice to the Hindu leaders to that effect. But the Hindu priestly class has not bothered for that. Hindu Mahasabha and their Shuddhi (reconversion) movement have just ignored this.

To know the opinion of untouchables of Jalgaon Taluka about their declared conversion a conference of these people was organized. In this conference on first day they discussed

the issue of conversion in detail. In this discussion it was found that the untouchables are in favour of conversion. The president of the conference put the proposal to vote and all voted in favour of the conversion.

Second Day

Dr. Ambedkar Saheb did not attend the second day meeting due to his urgent work in Bombay and he left for Bombay after the work of the first day. The second day meeting was presided over by Anandswami. The meeting began at 9 am and continued up to 12 noon. The following resolutions were passed in the meeting.

1) Encouragement to the untouchables of Jalgaon Taluka in their attempt to convert themselves to other religion.

2) Demand for an untouchable member in the Nagpur legislative council.

3) This conference condemns the efforts that the Brahmins are making to close the Chokhamela Boarding at Chikhali. Nobody should help to start the new boarding there.

4) The government should not charge the fees to the untouchable students in government and the government aided high schools.

5) Request to the government to stop the harassment of the Mahar workers by the police.

6) The government should prohibit by law the bringing of the flesh of the dead animals in the village.

7) Request to the Government that it should sanction Rs. 5 per head for the students staying in the boarding run by the untouchables. And the government should run the boarding at Nagpur on its own.

8) This conference condemns the reporter of the Times of India for giving wrong news of the death of Shri L. S. Bhatkar in its paper dated 29-5-29.

9) This conference congratulates Shri Dabhade for bearing

the entire expenditure of the conference single handedly and also for performing the marriage of his daughter following reformed mode of marriage.

Conference to Promote Self-Respect Among the Untouchables

The conference for above mentioned purpose was organized on 26-5-29 at Chitegaon of Nasik District. Dr. Bhimrao Ambedkar presided over the function. Almost 6 thousand people were present for the conference. Shri Sabnis, Shri Gayakwad, Shri Ranakhambe from Nasik, from Devalali a volunteer's corps, from Bombay the editor of Samata paper Shri Devarao Naik, Shri D. V. Pradhan, Shri Kavali, Shri B. V. Pradhan, Shri B. B. Deshmukh, Shri S. S. Gupte, Shri B. R. Kadrekar had come to attend the conference.

In his presidential address Dr. Ambedkar said that this conference must promote the movement of self-respect among the untouchables as it is the need of the time. By this movement both touchables and the untouchables will come to the realization of existing social inequality in Hindu Society and both the sections of the people will feel the need of social equality in society. The time to talk the language of the progress of the untouchables has gone. Today we have come to the stage of producing self-respect and self-help. If we throw our glance over the general condition of the untouchables we will feel very much disappointed. Since they are by birth regarded as untouchables they cannot do anything even though some of them are much superior to the men of caste Hindus. The condition which the castes Hindus have created for us has come in the way of our progress and self-respect. The temples and other places are forbidden for our entry. To end this humiliating condition of our life we must fight against the injustice with the spirit of our self-respect. Had we gained humanity treatment merely by education the educated caste Hindus would not have ill-treated or followed the caste practices? Hindus have degraded us for no reason. Only your fiery sense of self-respect alone will encourage you to fight for justice. Keep your sense of self-respect like the burning candle which alone

will produce strength for struggling. Unless you revolt against injustice you will not have your lost humanity restored.

After the presidential speech the following resolutions were passed.

1) This conference expresses happiness over the improvement of the health of Badshah Pancham George (England).

2) Nobody should be regarded as born superior or inferior. Vedas, Puranas and Dharmasastras believe in the sanctity of caste system. We reject the authority of these religious books and appeal the government to confiscate them.

3) Remove the practice of untouchability for the good of the nation and establish social equality in the country.

4) The girls should not be married before they attain marriageable age.

5) For the economic progress of the untouchables the government should give them uncultivated land for cultivation.

6) Untouchables should not be prevented their entry in Hostels, inns etc.

On the above mentioned resolutions Shri Sabnis, Naik, Patitpavandas, Pradhan, Deshmukh, Jadhav, Salunkhe, Gayakwad, Kadrekar etc. made their speeches. The credit of organizing this conference successfully goes to Shri Shankardasbuwa and Pagare brothers.

Public Meeting of Mangs of Solapur (From our Correspondent)

On 25-5-29 there was organized a big public meeting of the Mangs in Murarji Peth at Solapur at 7 pm Shri K. K. Sakat presided. Following resolutions were passed in the meeting.

1) This meeting of Vatan holding Mangs requests the government that it should give the uncultivated land for cultivation to Mangs who are working as watchmen.

2) We request that the Solapur Municipality and the

government should give government services to the educated people of the Mang Community.

3) This conference requests the Solapur Municipality that house tax which the Municipality has imposed on Mangs staying in Murarji Peth and Budhawar Peth is harsh and exorbitant. It should be totally waived.

4) At present in the locality of Mangs there is the scarcity of light, water and the provisions of sanitary system like latrines. Solapur Municipality by taking these problems into account make the provision for above mentioned needs and help these poor people.

5) Solapur Municipality has resolved to throw open the public taps to the untouchables. It should be immediately implemented.

6) At Solapur the Mangs have been given the land in the area of Sidheshwar. The Municipality and the local people should come forward to help building the caravanserai there.

After some speakers made their speeches on the resolutions mentioned above the conference came to end.

Satara District Mahar Conference Session 2nd

At Pimpode, Taluka Koregaon Satara District Mahar's conference was summoned on 31-5-29 at 2 pm under the chairmanship of Shri Raghunath Govindrao Rane.

Shri Pandurangrao Adhav, Shri Khandnak Rajnak Inamdar, Shri Kondiram Kholwadikar, Dr. Kelkar, Shri Nanasaheb Patil, Shri Kumbharganekar, Shri Balvant Savant Kamble etc. attended the meeting. Following resolutions were passed in the conference.

1) This conference expresses its unflinching faith in the emperor.

2) This conference requests the members of the Bombay

legislative council to pass the Mahar Vatan Bill as it is introduced by Dr. Ambedkar Saheb.

3) Evidence that has been given by Dr Ambedkar Saheb before the Simon Commission is perfectly agreeable to this conference.

4) The forest land in Satara District should be given to the Mahars free of cost by the government, as they have done in case of Mahars in Solapur District.

5) All the Mahars of Satara District should become the members of the association of Mahar Vatan.

6) In the District head quarter of Satara the government should open a hostel accommodating 50 untouchable students free of cost.

7) Mahars are requested by this conference that they should give up eating the carrion.

8) Hon. Kakasaheb Inamdar has introduced the resolution in the District Board that Public wells, Tanks, caravanserai etc. should be open to all irrespective of caste. This conference endorses his resolution.

The work of the conference came to an end after the speech of the president.

Yours
Balvant Sakharam Savant
Satara

BAHISHKRIT BHARAT

Friday Dated 21st June 1929

Mouth Cannot Be Opened Without Pressing The Nose

The Mahars of Jalgaon in Khandesh had declared some days back that if their untouchability is not removed as early as possible they will leave Hinduism and embrace other religion like Islam or Christianity. We had published this notice in our paper and had written an editorial also. That declaration

of the Mahars was made a matter of ridicule by the Brahmanical news papers. Not only that but even a Non-Brahmin leader like Jayaram Nana Vaidya also supported the Brahmanical ridiculing. But the Mahars of Jalgaon had firmly determined that. They had determined to end their untouchability which had continued for thousands of years. They had taken the decision after fully considering it. They knew that untouchability cannot be ended so long as they are in Hinduism. Hence they had issued that notice by making fully their mental preparation. It was not an empty challenge nor a childish game nor a ridiculous declaration. But the touchable Hindus played a trick to hit these untouchables back by saying that the untouchables also have many sub-castes among them and inter-dinning and inter-caste marriages do not take place among these sub-castes. Their contention is that the untouchables should first of all remove these sub-castes from them and then ask the caste Hindus to do away with the practice of untouchability. If the untouchables remove their sub-castes the Hindus will also stop practicing untouchability and the other caste practices.

The untouchables of Jalgaon knew that above argument of the caste Hindus is their mere tactical game. The touchable Hindus thought this will shut their mouth and make them helpless but the untouchables of Jalgaon immediately acted on this. They organized the programmes of inter-dinning among the Mahars, Mangs, Chambhar, Scavengers etc. and went ahead with a number of such programmes. In fact the leaders and the social workers among the untouchables did not want this sub-caste business among them. They were, in fact, seriously opposed to these existing sub-castes among them. The caste Hindus thought that their threat to the untouchables will shut their mouth and make their threat of converting to other religion meaningless. But the untouchables there by arranging the intermingling social programmes among the sub-castes of the untouchables gave a befitting answer to the caste Hindus. Afraid of this move of the untouchables some caste Hindu leaders started negotiating the leaders of the untouchables.

It was at this time Dr. Ambedkar had visited that area. The local leaders there asked the opinion of Ambedkar Saheb on this problem. He gave his opinion that this is a difficult problem. But the conversion to other religion is an easy solution to end the untouchability at the earliest. But the problem can also be solved by every individual in his own way.

The time limit that was given by the Mahars of Jalgaon to the leaders of the caste Hindus was over. Then to start with twelve Mahars of Jalgaon converted to Islam and became Muslims. Thus began the implementation of the programme of threat that the Mahars of Jalgaon had issued earlier.

When twelve people converted themselves to Islam Hindus immediately acted and threw two public wells open to the untouchables. Three untouchable leaders were invited to the house of high caste Hindu leader for Pan-supari and tea party without observing untouchability the programme was performed. Had the caste Hindus done this earlier the question of giving threat and implementing it would not have arisen.

Had there not been Hindus and Muslims in this country and both were not needed the population strength for their politics what would have been the position of the untouchables is just a providential surmisation. Hindus are bereft of humanly consideration. The untouchables have lived with them as Hindus, served them like their most humble servants doing all their filthy work yet they do not think that they should behave with them as one man behaves with another man in brotherly terms. They need only the pressure to mend their ways. Twelve Mahars of Jalgaon used that pressure to press the nose and open the mouth. Had the Hindus bothered about justice, consideration for human rights and the sense of human equality they would have voluntarily inhumanity to humanity.

Hindus are living for many years but are living without recognizing man as man.

Incidental Thoughts

When 12 untouchables (Mahars) bravely embraced Islam leaving Hinduism the caste Hindus opened their eyes instantly. They immediately opened two public wells to the drawing of water by the untouchables. Not only was this but the Pan-Supari (an act of honour in those days) programme was arranged for the untouchables in three houses of the caste Hindus. This we have already published in our paper earlier. However, one must note that this much show is not enough to solve the problem of the untouchability. It is understood that the caste Hindus are not yet ready to allow the untouchables to enter into the temples. If this information is true then it is difficult whether to pity them or regard them as shrewd people. If they want untouchables to remain in Hinduism then the Hindus must behave with them as they behave with all other caste Hindus. They must allow them to enter the temples as all other Hindus enter without any obstacle. Untouchables are not interested to enter any privately owned temple. But why should there be any problem in entering the public temple? If the untouchables can attend the Pan-Supari programme arranged by the caste Hindus and mix with them, if they can draw the water from the public well and public tank why should they not be permitted to enter the public temple? If the orthodox Hindu of Jalgaon is not worried about the pollution in their private life by the touch of the untouchables should we think that now they are worried about the pollution of gods and goddesses if the untouchables enter the temples? In fact the god is not worried about the pollution by the touch of anybody. God belongs to everybody. When the caste Hindus are not polluted when they go into the temples along with the untouchables why should the god pollute himself? It is their foolishness that they should observe untouchability in the temples when they do not observe it at home. It must be their shrewd move to show that they do not observe untouchability at home and the public places and only the temples are exception to this. Perhaps it must be their idea that once the untouchables are satisfied that there is a change among the Hindus the caste Hindus will be free to go back to their old

position. In case of other practices the expiation is possible. But that is not the case with temple entry of the untouchables. Once there is a practice of untouchables entry to the temple the expiation for the caste Hindus every time is not possible. Slowly they will give up the expiation business if the temple entry of the untouchables becomes a routine matter. It is here perhaps the orthodox Hindus are afraid of the temple entry of the untouchables.

Cabinet of the Labour Party

Till today there was a conservative party that was in power in England. As per rule recently there took place an election to parliament in England and in this election the conservative party was defeated and the labour party won the majority of seats. Naturally the conservative party by resigning had to make room for the labour party. Now under the premiership of Ramsey MacDonald a new government has been formed. This is the second time that the labour party has come in power. The labour party had formed the government in 1924. But that time it was not in full majority therefore, it had to function then much cautiously. Even then they proved to be short lived. This time also if liberal party members and the conservatives come together the labour party members will find it difficult to continue. Conservative party openly supports the capitalists, land lords and imperialists whereas liberal party even though is opposed to the conservatives, are a partial supporter of the capitalists, land lords and imperialists. The liberal party will not tolerate if the labour party goes ahead in implementing its programme unabatedly. If such an occasion comes the liberal party will not hesitate in joining hands with conservative party. Hence this time also there is no guarantee of labour party continuing itself in power. Hence the labour party has to go very much cautiously. It is clear that the supporters of capitalism will try their best to bring the rule of the labour party to an end as early as possible. The real struggle for power is between the labour party and the conservative party. The liberal party is just in between playing the role of uncertainty. So long as there was no labour party there was the need of the

liberal party. Now there has come into being the labour party hence it seems that there is no need of the liberal party. Therefore, it is heading towards its non-existence much rapidly. The enthusiasts from that party are joining either the labour party or the conservative party. But one thing is certain that though the liberal party has no chance of coming to power any time in future at present this party has a weapon of destruction in its hands. Because by changing side it can bring the ruling party down to non-entity any time. Therefore, the labour party to continue itself in power has to play the game of acrobats every movement.

Politics of Labour Party

3. The politics of labour party favours socialism. The industries in the country must belong to the society, power should not be in the hands of capitalists, by destroying capitalism there should be peoples rule in the hands of the whole society, there should be no unemployment, if the government is unable to give work to some people it should make the provision of their livelihood, every individual in the country must be given an opportunity to prove his mental worth according to his ability to do his own progress is the policy of the labour party. Its foreign policy is based on the principle of no war in the world, there should be peace within the nations and between the nations, every nation and the unification of the interests of all the nations into similar interests is the foreign policy of the labour party. However, it must also be noted that the labour party in England is not a revolutionary party. This party is opposed to the revolutionary ideas of communists from their labour organizations and from their labour party. For attaining the objectives step by step for that there is no need of using violent means like injustice, bloodshed and harsh method, educate the public opinion and bring about changes in society by moulding the public opinion is the ideal of the labour party. There are both the leaders of moderate views and the extremist views in the labour party of England.

4. Their Policy towards India :

It is quite natural that it should come to our mind that what can be the policy of the labour government towards India when it comes in power. But as stated above the life string of the labour party is in the hands of the liberal party. The problems of the workers in their own country are in such a big number that solving all of them will be beyond their control. Even those who have solved their problems will also find that they have not done it satisfactorily. In the present day Britain the problems of the mine workers have become very much acute. And in the present day parliament there are many elected members from the mine workers. Yet they are saying that it is not possible to solve the problems of the mine workers to their complete satisfaction. This is the contention of the elected members of the mine workers. When this is the condition of workers in England hoping in case of India can only be against hopes. Only difference is that the government of the labour party in England looks towards India with some sympathy is a matter of some substance. It is true that workers party government is more sympathetic towards workers and untouchables in India.

5. Brahman-Adidravida Marriage:

In Madras there took place a marriage between the bride and bride-groom of different castes on 10th June. Here the bride-groom belonged to the Brahmin caste and the bride belonged to the Adi-Dravida caste which is considered as untouchable caste. This marriage was attended by men of various castes and the hall was fully packed. Many leaders like Diwan Bahadur Ramchandrarao, Mr. Cunningham, Shri Kandaswami Chetti, Dr. Natesh Mudliar, Shri Rangayya Naidu, Shri Mudaliar, Shri Gajendra Mudaliar, and Mr. Jayavelu etc. attended the marriage. The name of the bride is Sitadevi and her brother is a worker in the press there. The name of the bride-groom is Natesh Ayyar and his father who is no more now was a high court judge there. The parents of the couple are no more alive. The marriage ceremony took place according to the rituals of Arya Samaj. After marriage there was arranged a public meeting immediately, the meeting was

presided over by Dr. Varadrajlu Nayadu. In his presidential speech Dr. Nayadu said that this marriage is an attempt of the high caste Hindus to wash out at least partially the sin which they have committed against some low caste men. The caste system has divided the Hindus into pieces and this is the only way to joining them together. The people doing this kind of mixed marriages have to suffer some troubles but one should not be afraid of these troubles. The people doing inter-caste marriages have to register their marriages under marriage registration Act to avoid legal complication. Dr. Natesh Mudaliar said in his speech that by celebrating such marriages we are honouring the sacred memory of great men like Ramanuja, Swami Dayanand etc. Diwan Bahadur Ramchandrarao said that Hindu Society by adhering to caste system has made itself the fun of its own position. The events like these marriages will ultimately destroy the caste system. Shri Satyamurti had agreed to attend the marriage but ultimately he avoided to attend the marriage. But his absence has been compensated by the presence of Diwan Bahadur Ramchandrarao was the contention of Dr. Mudaliar in his speech. When we see the record of Satyamurti this day we should not feel much surprised over his hesitating attitude. It is really a good sign that such an inter-caste marriage should take place in a state like Madras where there is no dearth of conservative people.

Mahars of Jalgaon Became Muslims (From Our Correspondent)

It is already published that one thousand Mahars with their signatures have issued ultimatum to the caste Hindus that they will convert to other religion. In that ultimatum they had stated that if with a shortest possible time the caste Hindus do not remove the stigma of untouchability stamped on them then they will convert either to Christianity or to Islam. This declaration had created much confusion among the orthodox section of the Hindus. The reason for issuing the threat of this declaration was that some Brahmans in Hindu Maha Sabha and Arya Samaj used to declare their intension of ameliorating

the untouchables. But in reality they used to do nothing. In order to see the test of their real intension the Mahars threatened them charging that what is the use of passing mere resolutions. They must bring their resolutions into action. On this challenge the answer of the caste Hindus was that first of all untouchable sub-castes such as Mahars, Mangs, Dhors, Chambhars etc. by coming together should make the programme of inter-dinning etc. the common cause and then we will bring our resolutions into effect. Some Mahar leaders accepted this challenge. They organized a common eating programme of all the sub-castes of untouchables and gave a befitting answer to the touchables. But this very event of inter-dinning was taken advantage of by the touchables of Jalgaon quite differently. They went to the villages outside Jalgaon and asked the Mahars that whether they accept the idea of eating together with other untouchable communities like Mangs, Dhors etc.? They told them that their forefathers never did it. Therefore, they pleaded with them that they should out-caste them. By falling prey to the trick of caste Hindus the Mahars of Jalgaon villages declared boycott against the Mahars of Jalgaon. Then after sometime the Mahars came to know the mischief of the caste Hindus and then as a threat to the caste Hindus the Mahars of Jalgaon had issued the above mentioned declaration of mass conversion of the Mahars. The programme of mass conversion of the Mahars was approved in the meeting held at Paturda on 29-5-29. As per that decision many Mahars converted to Islam on 4-6-29. The members of the Hindu Maha Sabha and Arya Samaj made much effort to prevent their conversion. But none believed in their words. Now the touchables of Jalgaon have started propagating among the untouchables that they will now make serious efforts in throwing the public water tanks and wells as well as temples open to the untouchable. As stated earlier that they have already opened two public wells to all, beyond that nothing has happened so far. But the leaders of the Jalgaon Mahars have uncompromisingly determined to get this problem solved.

Public Meeting

On 15-5-29 there was organized the public meeting of the Mahars. The following resolutions were passed in the meeting.

1) If the Mahars of any village have not given up the eating of carrion a social boycott should be imposed on them.

2) If any villager of the boycotted village has come as a guest he should not be entertained. Dr. Ambedkar deserves congratulation for founding the 'Social Equality League'.

Satara District Mahar
Social Service League
Meeting 3rd

As already declared there took place a meeting on 28-4-29 at Umbraj, taluka Karad District Satara under the chairmanship of Shri Dhonduji Pandurang Patil, the member of District Local Board Satara.

The important members that attended the meeting were Shri Bhaurao Patil, Aitawadkar. Shri Lomte, DLB member, Konddev kholwadikar, Ubale, Lasune, Waghamsur, Anandrao Patil etc. The people from Umbraj, Palus, Rahimatpur, Shivadhe, Wadoli, Khatav, Gove, Kale, Peth, Wagholi etc. had come in big number. The resolutions on the progress of the untouchables were passed in the meeting.

B. B. Mohite
Secretary, Mahar Social
Service Union

Untouchable Teachers
(Author: K. N. Sutar)

India is a country of vast population. It is a country of vast number of castes. It is a nation of vast amount of ignorance and it is a country of vast number of unhealthy traditions. The number of the unhealthy tradition can count more in number than the number of the population. These harmful traditions

have ruled supreme over the Hindu Society for so many years. Many great men in this country have sacrificed their life while struggling against these harmful traditions. It is well-known how Shivaji Maharaj was opposed when he thought of coronating himself as per Vedic System.

Many people say that the practice of the untouchability is very much harmful, many people speak against it, in many conferences the resolutions against its practice are passed but very few people do the work of destroying the untouchability. The people have no courage to give up the practice of wrong traditions. There are very few who show the courage of throwing off the yoke of wrong traditions. Such people work for the amelioration of the untouchables without bothering even for their life. The resolutions are passed from many years that the touchable teachers should be appointed in the untouchable schools and the untouchable teachers should be appointed in touchable schools. But its implementation is quite rarely done. Satara District School Board has come into existence recently. In this short period of time the Board has appointed many untouchable teachers in touchable schools. It is a genuine work of eradicating untouchability and for this the Satara District School Board deserves all our congratulations. When the Chairman Shri Kudale appointed untouchable teachers in the touchable schools the tradition loving Hindus thought that the heaven has fallen on their head. It was certain that they will shout against the chairman. The courageous reformers will never bother for the opposition of conservative reactionaries. The untouchable community will ever be grateful to Bhausahab Kudale for bringing untouchables to the position of honourable teachers.

An Appeal To The Untouchable Brothers

There is a movement going on in the country that by doing away with the practice of untouchability the unity among the Hindus must be forged. To give support to this unity movement the forging unity among the sub-castes of the untouchables is

very much essential. If we do not do this the co-operation from the high caste Hindus is not possible. Therefore, to remove this difference among the sub-castes of the untouchables some leaders in the Khandesh area have started organizing the programmes of inter-dinning among the untouchable sub-castes like Mangs, Mahars, Scavengers, Chambhars, Dhors etc. As a part of this movement the Mahars and Mangs had arranged the programme of inter-dinning at Jalgaon. The Mahars of 64 villages had joined the inter-dinning programme arranged with the Mangs. At Malegaon they had arranged a tea party programme in which the Mahars and Mangs of 12 villages had joined together. At village Panchgavan the people of 6 villages had joined the inter-dinning programme. At Manatri the people of 4 villages came together for the programme of inter-dinning. This way the movement of knowing the man as man has started seriously among the sub-castes of the untouchable communities. They have given up the idea of practicing the idea that caste pollutes man. All these people are almost illiterate and hence the change that has occurred in them is a great revolutionary change. This movement of unity among the sub-castes of the untouchables was not liked by the caste Hindus. By carrying on the mispropaganda among the Mahars the caste Hindus had arranged a public meeting of the Mahars at Kherda, Taluka Jalgaon to oppose unity programme of the untouchables but the untouchables rejected their plan and declared to support the unity programme of the leaders of the untouchables.

This way the untouchables rejected the suggestion of caste Hindus to boycott the inter-dinners and endorsed the view that unity programme of the sub-castes among the untouchables will force the Hindus to open public tanks, wells, temples etc. as early as possible for the use of the so called untouchables.

Yours Sincerely
Sambhu Ansu Khandare, Secretary,
The Khandesh League of Social
Reform and Social Service

Sad Demise

Shri Sadasiv Bhagwat, the son of Shri Bhagwat Dajiba Iwalekar, died on 26-4-29. We sorrowfully inform this news of sad demise. We share the sorrow of Shri Bhagwat in this regard. May the departed soul rest in eternal peace is our humble wish.

Another sad demise is of Kondiram Mankoji Rokade who died on 14-5-29. He was a very able leader of the Mahar community. He loved social service. He had established an educational institution in Bombay entitled "Somavamshiya helpless peoples (untouchables) organization" in 1919. This institution acquired fame under his leadership. His death has made the institution an orphan. The Mahar community has also lost an able leader in him.

May his soul rest in eternal peace.

Yours
S. A. Upasham

Satyagraha for Water

There are four District Local Board wells at Umbrale, Taluka Dindori, and District Nasik. Among these four wells one was given to the Mahars for their use and another was allotted to the Chambhars. But that one well allotted to the Mahars used to be inadequate in water supply during the summer season since the population of the Mahars was large in size. The Mahars complained to District Board member Shri Punjaji Patil but it was of no use. The Mahars then decided to undertake Satyagraha. Shri B. K. Gaikwad went there and organized a public meeting under the chairmanship of Nanaji Raoji Chandramore on 18-5-29 and requested the leaders of the village to do something in this case. The Police Patil of the village and some social workers of the village were present for the meeting. But nobody spoke about the water problem of the Mahars in the village. Mahars decided to undertake Satyagraha and started going towards the well.

There almost 500 Marathas were sitting near the well encircling it. There some leaders of the village and DLB member

Shri Punjaji Patil asked the Mahars to wait for some time. They started negotiating with these people. There was a discussion between Shri Patil and Shri Gaikwad in the form of questions and answers. In the end the caste Hindus of the village started issuing the threat to the untouchables. Shri Gaikwad said to Shri Patil who was also a Police Patil of the village these people are issuing threats to the untouchables in your presence, you should note down their names. After seeing this tense situation the Jamadar of the village told them that they should not obstruct the Mahars from drawing water from the well. If you are opposing it then give the names of those who oppose it. If you are not ready to give your names then quit this place because this is the well belonging to the government. If you attack the Mahars we will have to take necessary legal action against you. You do this discussion at your private well. We will not be partisan to anybody, we have to obey the government order. We have nothing to do beyond this.

Then Shri B. K. Gaikwad asked Shri Patil about his opinion on this. Is he still ready to oppose the move?

Then Shri Patil said that even though he himself belonged to Maratha caste he is not ready to oppose the move of the Mahars. If the villagers are opposing it let them do it. In the end seeing that Mahars are determined to stick to their stand the touchable Hindus of the village opened one well for drawing the water by the Mahars. Then at 11 pm in the night the Mahars drew water from that well in the presence of the touchable Hindus and concluded their struggle to the successful end.

Yours Sincerely
Motiram Bhaduji Daware
Nasik Road, Nasik.

Donations to the Bahishkrit
Bharat Press Fund

On 12-4-29 the meeting of the Mahars from the Konkan

was organized at Pune. In this meeting as per one Rupee per head the total amount of Rs.46 was donated to the Bahishkrit Bharat Press Fund. We are grateful to them.

Editor Bahishkrit Bharat

Donations Given to the Untouchables Educational Association

At Kolaba near seaport there took place a remarriage of Shri Bhikaji Kathvathakar. The organizers of the marriage gave Rs.23 and Annas 8 which they had received for performing marriage from the marriage party. The money was donated to the above mentioned educational organization.

Analysis of Varnasrama System

Author: D. V. Pradhan, Dadar, Mumbai

Once an unified society starts dividing itself it goes on endlessly. This way the castes crystallizing from four Varnas have gone dividing themselves into more than one thousand castes. The psychology of divisions has grown so much powerful that the crystallized castes have altogether forgotten that they were together once upon a time. Today every caste has become an independent society with its separate socio-religious practices. But the Brahmanical system has successfully grouped all of them into one religion known as Hindu religion. But these divisions based on caste hierarchy have raised their heads in to-day's society and its net result is the emergence of the movements into Brahmin versus Non-Brahmins and the untouchables versus touchables. These are the poisonous fruits borne by the Brahmanical tree in India. The societies that remained suffering the slavery under the pressure of Brahmanism for centuries together have now emerging out from the system and are trying to sit on the neck of the old system hitting it to destroy it.

The meaning of the word Varna is colour. The colours are not only four in number. There are many colours. How this

word Varna is used in case of the four divisions of human beings artificially divided is very much difficult to explain. White and black are the two colours one can notice among the human beings and the racial discrimination is sometimes made as per these two colours into two divisions of beings. Innumerable castes are derived from these four divisions of society. It is difficult to prove divisions on the basis of colour. Moreover, the colour of a man may not remain the same from birth to death. Some change may occur in it as per the maintenance of the body and the environment in which man lives. Hindus four Varnas is a puzzle for their origin and growth. However it is from the four Varnas the Hindu caste system crystallised further into the enumerable castes in Indian Society.

It is thus clear that the system of four Varnas did not come into existence due to the four Varnas (colours). Some people say that it must have been come into existence due to the division of labour. If the division of labour has divided the humanity perpetually among the Hindus then it should not be linked with the religion of the Hindus. The social divisions dictated by division of labour should not go with the religion. These must be considered as two different entities.

Committee to Enquire Into the Condition Of The Untouchables and the Tribals

This committee has sent the questionnaires to below mentioned individuals and the Institutions.

The committee that has been appointed by the Bombay government to enquire into the educational and the economic condition of the untouchables and the tribals has sent to you the questionnaire to know more about the details on the problem mentioned above.

The work is very vast and the committee has to study it from different points of view. You know that there are many questions which these people face and there is no other go except solving at least some of the problems that these people face. The committee does not expect that you should answer

every question. If your answer is based on your experience it will help the committee in widening its outlook. Please help the committee by sending your answers before 30th June. Please use separate paper for your answer.

Please inform us about other individuals and the institutions if you know any whom we have not sent the letters and help us in widening our angle of knowing. Similarly if there are printed reports about their work the same may also be sent to us for our purpose.

While answering you shall please mention your full address in your letter.

With Regards
O. H. B. start
Chairman for the Committee
On The Depressed Classes,
And Aboriginal Tribes
Dharwad

Questionnaire

1) (A) In your view what are the communities that should be included among the untouchables and the Tribals.

(B) Do the untouchables practice untouchability among them? If so give their classification.

2) The word backwardness covers a vast area of population and the word untouchable indicates contempt. Hence can you suggest one word for those whose touch contaminates but do not indicate humiliation?

3) What are the obstacles in the way of educational progress of the untouchables and the Tribals?

4) If schools used for the general public if same are used for these people also will it help? If not whether separate schools for these people will help them?

5) The primary schools that are specially opened for these people if the changes in the courses are made from K. G. to 4th standard and from 5th to 7th standard to promote profession

and industrial education among these students will it help them? What is your opinion?

6) Do you think that in these separate schools the teachers belonging to their categories alone should be appointed?

7) Do you think that there should be the hostels in the area of these schools for these students? If yes who should bear the burden of expenditure? Will the parents participate in sharing the burden of expenditure?

8) Do you think that due to the higher education their condition is improving? What do you suggest for that to happen?

9) (A) What should be the financial help these students receive individually in primary, secondary and in collegiate education?

(B) What should be the amount of money that they should receive in all the above mentioned categories of education per head?

(C) What should be the mode of payment of this money?

10) Is it proper to start the coaching for those who have not passed vernacular final year examination or who have not received education in training college?

11) (A) The department of primary education has been transferred from the government to District Local Board. Has the transfer harmed the cause of education of the poor people?

(B) If it is so to whom this work should be entrusted? And what should be overall position of that responsibility holding institution?

(C) If you feel that this responsibility should remain with the District local Board only then to safeguard the educational interest of the untouchables should there be a separate educational inspector belonging to untouchable caste to promote their educational interests?

12) If the rule of compulsory primary education passed in 1923 is not effectively implemented in some area should there be the compulsion for untouchable students in that area? How to implement it?

13) To spread primary education among the children of untouchable communities what changes are needed in the existing system?

14) Should there be the lessons explaining injustice done to these people and the importance of improving their condition, giving them human rights etc. in the school curriculum?

15) (A) Is the government order dated 23rd February, 1923 regarding the compulsorily allowing the untouchable students to sit together with the touchable students in the public schools implemented?

(B) The school in which this order is not implemented should the government stop their financial grants? If not what else do you suggest?

Economic Condition

16) (A) Among these castes the castes like cotton weaves, leather workers, rope makers, broom makers etc. who do small business for them do you know whether there are any co-operative societies to finance their profession?

(B) Do the co-operative societies of the caste Hindus help them? If not do they need separate co-operative societies for them?

17) Do the Land lords and Banias who give loans to the needy extract forced labour from them? If the farm is sold by the land lord do these workers also change their master?

18) (A) what are the difficulties in their way to adopt the professions open to the high caste Hindus?

(B) What should be done to improve the economic condition of those who do others business?

(C) From these castes the people who do not do any business or profession to secure work for them what can be done?

19) Do you Like the idea that these people should be settled where the land is available including the forest land? If you agree with this view then how to raise the money required for the settlement?

20) (A) Do the people of untouchable caste do any kind of work given to them by the villagers? Do they get the emolument for their work? If yes from whom do they get it and in what kind and whether it is sufficient enough?

(B) Do the villagers get the work of removing the skin of the dead animal compulsorily from them? If yes what do they get for it as emolument? Do you think that this compulsion should continue? Give explanation.

21) Whether people of these castes are compelled to do any work compulsorily? If yes what is the nature of work? What effect this kind of work make on the economic and moral condition?

22) (A) Do the untouchables and the Tribals get government services in proportion to their population?

(B) In what departments of the government these people can be absorbed in services?

(C) Is there any prohibition imposed that these people should not be absorbed in civil and military department of the government?

(D) Do you have anything to suggest how these people should enter in government and as well as in private services?

23) (A) Are these people involved more in indebtedness? Who are the people from who generally they borrow money? Are they compelled to give more interest than others? What is the rate of interest they are generally charged?

(B) Do you think that to check the exorbitant rate of interest there should be a law like the law in England?

(C) Due to their loans to what extent their lands have been forcibly attached by the loaners?

(D) Did the Deccan Agriculture Relief Act accrue any kind of help to these people directly or indirectly?

24) To know the condition of these people, do you think that, there should be enquiry of the condition of these people from time to time?

25) Now a days there is a tendency among these people that they should migrate to the cities from the villages, state the cause of it.

Social condition

26) Do you know the places where these people are forbidden to use the good and clean cloths like the high caste Hindus?

27) Do the touchable Hindus support the efforts made by the untouchables to reform themselves? If yes to what extent?

28) Do the caste Hindus mix at least with advanced people of the untouchable communities? If not what should be done for that to happen?

29) To implement prohibition among these people what should the government do in your view?

30) To improve the condition of the houses of these people and the hygienic condition in their locality what should the government do in your opinion?

31) Are these people allowed to use public health facilities like dispensaries, caravansaries etc.? Are they allowed to draw water from the wells that belong to the government, municipality and the District Local Board?

32) (A) If there are caste discriminations among the untouchables themselves then what should be the other facilities to the lower castes among the untouchables?

(B) In the area of your locality are there any facilities for drinking water for lower caste men among the untouchables?

Are there any provisions for their education? To what extent do you agree with the discriminative practices among the untouchables?

33) What do you suggest to end the practice of male and female prostitution called Devadas and Devadasi or Waghya - Murli that goes on in these communities?

General Questions

34) In the rules of educational law of 1923 regarding primary education along with untouchables and tribals many other backward touchable communities are also mentioned. Does it create an obstacle for the candidates belonging to untouchables to get elected to District Local Board? If so then what is the remedy to protect the interest of both these people.

35) (A) Have the members of the untouchables and the Tribals got elected so far to the District Local Boards or Panchayats as members? If not do you support the view that there must be some reservation for them?

(B) Do you have any members of the local self-government from these communities in your area? If yes is their number sufficient enough? In order to get them on the bodies do you support their election, nomination or reservation?

36) To protect the interest of these people should there be a permanent officer as is the case with Madras government? If you like this idea what work should be assigned to him?

37) Do you make any other suggestions for the progress of the above mentioned castes?

Appendix – 1

The government of Mysore gave an order that if 20 people are staying in nearby area there should be a credit society for them and the society should be named as “Adi Karnatak Sahakari Patapedi,” (The credit society of aboriginal people) under this order the government gave 6 to 8 acres of land to each individual free of cost and it was stated that the members must retain this land at least for ten years. They were also given

Rs. 80/- each to purchase a pair of bulls and Rs. 20/0 were also given to purchase other implements. The provisions worth Rs. 10 per month were also supplied to them on credit throughout the year. Half the money that was give to purchase the bulls was a gift. Remaining amount (Rs.40) should be recovered in 5 or 8 installments that too by seeing the economic condition. If this kind of credit society is to be opened it requires Rs.3000/- as mentioned below.

20 pairs of bull Rs.80 per pair	-	1600 Rs.
20 families Rs.10 per month for 5 months	-	1000 Rs.
Rs.20 to purchase accessories for 20 families	-	o400 Rs.
Total		3000 Rs.

Appendix – 2

A commission appointed to protect the interests of the working class in Madras Presidency has to take care of the many problems. Among the problems one was to protect the interest of the backward classes. Among the works that the commission has to take care of were to allot the plots to construct the houses, establish credit societies and regularize them, opening schools and hostels, digging wells and tanks, construct roads, provide land for cemetery, improve the sanitary system and roads for the use of the backward classes.

Where the housing condition of the backward classes is bad there procuring the uncultivated land for the housing purpose of the backward classes. Initially the government should pay the cost of the land and then recover through loan money procured from the credit society which can loan the money to the concerned individuals.

The important aspect of this work is the schools opened for the use of the children of the backward classes. These children receive the education free of cost. Even the books and other necessary things are also provided to them. In these schools the teachers belonging only to the backward classes are appointed generally. The students studying in the industrial training classes receive scholarships. This commission also

takes care to see the members of the backward classes are appointed on various organizations and bodies and their rights are safeguarded while distributing the uncultivated government land to the landless people for cultivation.

Declaration for the Public
Indian Association of the Untouchables
For the spread of education

On behalf of the above mentioned association there was a Hostel for the untouchable students at Belgaum. Now that Hostel has been closed and our association is in no way related to that Hostel. Instead of that we have opened a Hostel at Dharwad recently. The brothers and sisters of Karnatak area that wish to help the hostel should help the hostel now opened at Dharwad. To look after the hosted Shri Balwant Hanmant Varale has been appointed as its superintendent. The students wishing to be admitted should apply to the Superintendent Bahishkrit Student Hostel Mankilla Street Dharwad.
Date 15-6-29.

Yours

Dr. Bhimrao Ambedkar

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BAHISHKRIT BHARAT

(Untouchable India)

A fortnightly Paper
Editor & Publisher

Dr. Bhimrao Ramji Ambedkar.
Bar- at-Law, Rahim Building,
Poybawadi, Parel, Mumbai

I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday Dated 12th July, 1929

[issue 15th

Self – Introduction

Meetings, Programmes and Other News
Educational Conference of the
Konkan Area Malwan
(From our correspondent)

Untouchables like the Mahars, Chambhars etc. had organized their conference at Malwan on 19th & 20th May. Dr. Ambedkar had accepted the invitation to preside over the conference. But due to the strike in Bombay Mills he had to be there. Therefore, Barr. Savarkar was requested to preside over the conference. Since, he was sympathetic to the conference he accepted the invitation though he was physically unwell.

From Poona Subhedar Ghatage and some other people had come to attend the conference. The people from Goa, Savantwadi princely state, Bavada, Rajapur, Wengurle etc. had also come to attend. The song of unity in the beginning was sung and after that the flag of Hindu unity was hoisted. Some touchables of Malwan were also present in the conference. After the welcome speech of Shri Gavande the president of the conference Barr. Savarkar made his speech. He said that:

“The man who originally names you as untouchables does not deserve to be called good man. I am born In a Brahmin family. Instead of that had I born in an untouchable family I would have thanked the god for keeping me away from the pride of the Brahmins. The Vedas the Hindu religious books do not recognize the distinction between the touchables and the untouchables. Keeping the untouchables away from the main stream of the Hindu life in the name of the religion and giving them ill-treatment is a sign of fallenness. Today the Hindu religion is in a precarious condition. Some ten years back there were 33 crores of Hindus and were strong protectors of the Hinduism. Today 11 crores of them have gone out of Hinduism making Hinduism weak and feeble. If this continues in another 20 years there will be the end of Hinduism.” He then proceeded ahead and said that:

“Today you may not be aware of the condition in which you are but if you open your eyes and see the religious decline of the Hindu brothers you will become awake of the coming danger in future. The time is waiting from all the directors. On one hand there are Muslims and on the other hand there are Christian Missionaries and both are driving the Hindus towards their religions and some of the troubled people in Hinduism are choosing the path of their religion. We must feel ashamed of it. There is no religion in the world which brands its own followers as untouchables except the Hindu religion. Due to the entry of this kind of practice in Hinduism 11 crores of people went out of Hinduism. Awake at least now and make efforts to retain 8 crores of untouchables in Hinduism with love, equality and oneness. This is my humble and earnest request to you.” He then added in the last phase of his speech that:

“My appeal to the so called untouchable brothers is that you should not feel bad if the people who call themselves as touchables do not like to come near you. You continue your efforts of mixing with them with love and affinity. When you were much ill-treated in the past even then also you did not leave Hinduism. The people of other religions are surprised to see this affinity and love of you people in Hinduism and they

congratulate you for this love and attachment. The god has given equal rights to both touchables and untouchables. It is your mistake that you are not aware of this. You should send your children to the schools compulsorily and see whether they sit along with other boys in the school. If this is violated in any school bring it to the notice of your leaders, you can also bring it to my notice. Instead of complaining against the touchables all the while that they are not interested in your welfare you should strive hard to make your welfare by yourself."

Barr. Savarkar spoke very brilliantly for about one and half hours and then the work of the conference started at 4 P.M. Many resolutions on social and educational issues were passed in the meeting. Then spoke Subhedar Ghatge of Poona. Anybody will feel happy, he said, by seeing the courage and the progress of the untouchables of the Konkan area. Had our religious brothers (caste Hindus) not impoverished us by harassing us we have also extended our helping hands in the service of the nation. Our ancestor's led their lives in helping Shivaji to keep the Maratha rule surviving. But when under the Peshwa rule we were enchained in slavery we were constrained to help foreigners against them. We love our religion. Since caste Hindus do not treat us on their equal terms many of us are embracing other religions leaving Hinduism.

Then spoke captain Ghogale who said that when we were in military we did not have a chance to know what untouchability is. All used to live together and none noticed untouchability in their day to day affairs. If this idea of high and low is not abolished from the society we will face calamities in future. In matters of education and cleanliness we have to help the society and the people who are now called as untouchables should make all kinds of efforts in this regard.

Then spoke the secretary Shri L. S. Chavan. He said that equality is the birth right of every man. The young men among the untouchables should come forward even to sacrifice their own life if time comes. Untouchability is a blot that makes the whole humanity to hang down its head in shame. First of all we must remove our own defects from us. We must educate

ourselves first. By giving up caste idea in us we must improve our condition first. Hindu religion is our ancestral religion which our forefathers have followed honestly. We should not be angry with it.

The next day the sacred threads (yajnopavit) were distributed by the hands of the chairman (Savarkar) among the untouchables. Barr. Savarkar explained how untouchables are qualified to wear yajnopavita and why yajnopavita is now distributed to untouchables. Then a Gymnasium was opened at the hands of Barr. Savarkar.

In the house of a Chambhar (leather worker) the tea party was arranged and many caste Hindus also participated in it. Then all of them ate the food in the house of Dr. Gavande the chairman of the reception committee and then Barr. Savarkar went to Ratnagiri by boat and they all saw him off at the port.

A Congratulatory Meeting

At Mahad

There was a public meeting of Mahars of Mahad-Mangaon Taluka on 3rd June 1929 under the chairmanship of Surendranath Govind Tipanis and the following resolutions were passed in the meeting.

- 1) Loyalty to the Government.
- 2) The secretary Depressed Classes Mission Pune Shri Raghoram Patil, Subhedar is honoured with the title of Honourary Magistrate and Shri U. G. Savadkar as Subhedar, this meeting congratulates the government.
- 3) Shri Raghoram Patil and Shri U. G. Savadkar have served the Depressed Classes till to this day. Therefore, this meeting gratefully acknowledges their services to the society and expresses full satisfaction over that.
- 4) This meeting thinks that for the protection of the rights of the untouchables there is a need of organization like "well wishing youth society of Mahars."
- 5) With a view to enable the Mahar students to complete their education Shri Vishram Gangaram Savadkar, Subhedar,

has started the hostel at Mahad on 28-8-1928. To enable him to run it efficiently and effectively the people should come forward to donate money and material for the hostel. This will help him in his objective of helping poor boys coming from villages.

Many social workers and the leaders present in the meeting spoke on the above mentioned resolutions. Then after the programme of thanks giving there ended the meeting.

A Huge Public Meeting of the Depressed Classes

On 29th June 1929 there was a huge public meeting in Damodar hall at Parel under the chairmanship of Rao Bahadur Bole. A huge public belonging to the Depressed Classes had gathered there. Dr. Babasaheb Ambedkar, Dr. Solanki, Shri Shivatarkar, Shri D. V. Pradhan, Shri B. R. Kadrekar, Shri Gupte, Shri Gayakwad, Shri Adarekar and Shri Jadhav etc. were on the dias. After the introductory speech of Shri S. K. Bole the following resolutions were passed.

1) In Konkan region particularly in the area of Chiplun, Khed and Dapoli the caste Hindus are harassing the untouchables because the untouchables are struggling to improve their conditions. This meeting by condemning their act of cruelty censures them for their act of man hating inhumanity. This committee requests our leader to lead the delegation to his excellency the governor to get the grievances redressed.

2) In order to protect the interests of the Depressed Classes in the Konkan this meeting suggests that we should raise a fund called "Konkan Fund for Protection."

3) This meeting congratulates Shri C. B. Khairmode for passing his B. A. examination and Shri V. S. Kadam for passing his metric examination.

4) Dr. P. G. Solanki has been nominated by the government in Bombay Municipality as its member. This meeting congratulates him and expresses the happiness over the appointment of a proper man. After Dr. Solanki's speech Dr. Ambedkar Saheb spoke in the end. He said that:

On an occasion like this we all untouchables should stand unitedly. It is a matter of unhappy thing that some amongst us unnecessarily make the issue of Mahars and non-Mahars. The Mahars took lead in the issue of getting the chavadar tank at Mahad and got the tank opened for all the untouchables it is not only the Mahars who are drawing water from the said tank at Mahad. The water is drawn from the tank by all the untouchables irrespective of their caste. But we will find it difficult to survive without unity amongst us. It is a good sign that the hostels that have been started for depressed classes boys in Mahad Taluka there the boys from all the untouchable castes are admitted.

For their own selfishness some people from Chambhar community are unnecessarily shouting against the Mahars. In fact the foundation on which our movement is based is such that leaders from other parties must take some lessons. In Pune and Solapur Municipality I made efforts to prevail over the Mahar candidates to withdraw their candidature in the election and only the Chambhar candidates were asked to fill the forms as candidates. Therefore, in both these Municipalities only the Chambhar candidates got elected. We consider all untouchable communities as one. With this the meeting ended after garlanding the guests.

Appreciable Marriage Among The Untouchables On Behalf Of Social Equality League

At Parel in Damodar Hall on 29th June at 5.30 P.M. a marriage took place between Shri Keshav Govind Adrekar and Miss Vithabai Tidekar. The marriage was performed according to Vedic ceremony. The main priest who performed the marriage was Acharya Sundarrao Vaidya. Shri Tanaji Mahadeo Gudekar (Mahar) acted as Agnihotri, one of the Rigvedic priests. The bride-groom is a leading figure among the Mahars in Konkan area. He is more radical in his view of reform. He is also the leader of an organization called Mahar Seva Sangh (Mahar Social Service League). The bride is also

the person of forward looking outlook and is well educated. She is a follower of new ideas and new thoughts.

The ceremony of this marriage conducted in the presence of fire (Agni) and in the presence of both touchables and the untouchables was carried on in the locality of the untouchables as per the Vedic rites can be regarded as one of the memorable events in the struggle of untouchables to prove themselves that as Hindus they want all the religious rights of the Hindus. In this marriage rituals like applying the oil, turmeric and performing so many other rites on the bride and bride groom were all avoided. To give approval and to show sympathy to this kind of new mode of marriage Matosri Ramabai Ambedkar herself was present along with so many other women. Among the huge mob of men Dr. Ambedkar himself was present. Among others were Shivatarkar Saheb, Shri Jadhav, Adrekar, Shri Devarao Naik, Ahri Pradhan, Shri Gupte, Shri Chitre etc. some Chambhars were particularly present to see how the marriage is performed in Vedic system of marriage. Though the parents of bride and bride groom were men of old tradition they had come under the pressure of the reform movement launched by Dr. Babasaheb Ambedkar. They willingly approved the plan of performing Vedic Marriage on their son and daughter.

In the evening some entertainment programmes were presented. Bride groom gave Rs.5 to Social Equality League and Rs.5 to Mahar social work league and the programme came to an end.

Summary of Selected Letters

The Mahars of the villages Moravane, Nandvisi, Pedambe etc. of Chiplun Taluka District Ratnagiri are harassed by the Khots and the Marathas due to their giving up of eating carrion, their carrying away the dead animals of the Rayats from their places and due to their wearing of the Janvi (Sacred thread). Khots are relieving the Mahars from their lands where they were their tenants. Marathas are forcibly putting their animals

in village animal Jail under the pretext that their animals caused destruction to their crops. They even go to the extent of beating the women and the children. The Mahars have complained to the collector but it is of no use. Can the government pay attention to this problem?

On 15-6-29 at Rasulpur Taluka Raver there was a programme of opening the night school for the untouchables. This was done at the hands of Kashinath Waman Seth. Almost 300/- people of untouchable community were present. Shri Bhalerao and Shri Nemade spoke on the importance of education to these people. Some resolutions regarding the improvement of the condition of the untouchables were passed and then the meeting was over.

At Chalisgaon in the garden of Gulabchand Shet (merchant) there had come a tiger on 17-6-29. Gardner gave this information in the village. Many people from village came out to oust or kill the tiger. When the tiger saw the people it attacked a man and he was a Brahman by caste. To relieve the Brahman a Mahar by name Sampat Shravan Mahar ran to him and attacked the tiger. He inserted a piece of cloth in the Jaws of the tiger and pushed the tiger off. The tiger ran away and jumped on the tree. The Mahar was severely wounded but he saved the life of the Brahman. After all he is an untouchable and it is the duty of the untouchable to save the life of the Brahman is the belief of the high caste people there.

BAHISHKRIT BHARAT

Friday Dated 12th July 1929

Enemies of Social Equality

The social equality movement has helped the amelioration of the untouchables considerably. By investituring the sacred thread they started using the yajnopavita (sacred thread). Some enlightened men started joining the inter-dinning programmes, some people are showing courage in involving the programme of inter-caste marriage and some are taking part in arranging the inter-caste marriages. Therefore, the people interested in

continuing the supremacy of the Chaturya Varna System are under the pressure of some kind of defeatism. The people arguing that the movement that is being launched against the caste system cannot do anything to the caste system are now worried about continuing of its position. In fact the leaders and the workers of Hindu Sanghatan (unity) have become panicky over the seriousness of the work that is carried on by the workers of the league of social equality. Had there been no movement carried on by the untouchables themselves and the workers of the social equality league these people of the organization like the Hindu Sanghatan would have gone on thriving merely on the talk of the progress of the untouchables doing nothing tangible. Therefore, the work of the social equality league is a continuous headache for them. Their plan to use the untouchables against the Muslims and the Christians when they quarrel against the Hindus stands nullified due to two movements one they themselves and another the movement of the social equality league. These two movements of the untouchables, supported by the rational minded few caste Hindus have taken firm roots in society. The influence of these movements is also slowly spreading to some non-Brahmin leaders.

If the leaders and the workers of the Hindu Sanghatan do not want that their hidden programme of Brahmanism should not become open to the public it is better that they should keep quiet on this issue. If they think that by mud throwing on Dr. Ambedkar, Shri Devarao Naik, Shri Bapusaheb Sahasrabudhye, Shri Pradhan brothers, Shri Shivtarkar etc. they can destroy their anti-caste and anti-untouchability movements it is their foolishness that they indulge in. there is a story that there was a woman who had determined to drink the whole water of the Atlantic sea same is the story of the orthodox Hindus who wish to stop our anti-caste and anti-untouchability movement.

Giving them unnecessary importance would mean giving scope to an idiot to pose himself at least temporarily as an intelligent man. These people cook the wrong news about the inter-dinning people and serve it to the public in a mischievous

manner so that the public can be deceived at least temporarily.

Some people say that there is no equality even in nature then how can it come to man. Over and above this they must know that the inequality or caste system is not the gift of nature. Qualities are distributed among men almost similarly. Hindu caste system is not the gift of nature. It is an artificial system produced by men. Since it is produced by men it can also be destroyed by men.

Destruction of Human Inequality Is Not Impossible For Man

Since the inequality among men in India is a human creation it is not impossible to end it by man. The existing inequality in India is manmade and hence it is possible for man to end it. There is an argument that some kind of inequality is bound to be there in society. Does this mean that there should not be any law against crimes because some kinds of crimes are bound to be there in the world? Does it mean that there should not be any teaching against immoral because some kinds of immorals are bound to be there in the world? If you want morality then there is a need of equality two.

Equality Is An Important Principle Of Public Morality

Applying equality in the fields of social, political, economic and religious means raising the social structure on the principles of morality. But as owl does not tolerate sun light similarly the people who enjoy the prestigious position under the caste system do not like it to be destroyed. The destruction of caste system means the destruction of their overall monopoly in society. Hindu society means a hierarchical system of castes. There is some people who are below us and we are above some people is the feeling of the some so called upper castes. The people who justify the caste system are the enemies of equality of all men. How will they cherish their caste ego if all are one? They want Hindu organization only for this purpose. They do not hesitate to argue even that those who wish to want equality

they can much willingly leave Hinduism. If the Hindu society is to die let it die but as long as it lives it must live adhering to Shastras and tradition of castes. This is the view of the casteists.

It is only because of this reason they support the Shastras and Puranas in which the position of the casteists is fully justified. The casteists among the Brahmins particularly make efforts in this direction. There are many-sub-castes among the Brahmins. They quarrel among themselves when the question of internal relations among them comes up. But when the question of caste system as whole comes up they become one against the non-Brahmins and the untouchables when they argue against the castes. Whether the Brahmins eat vegetarian food or non-vegetarian food, whether they follow the Shastras or violate them. Whether they follow the traditions of the Brahmins or violate the traditions of the Brahmins it is their wish that they should be regarded and respected as Brahmins and the people of number one category by birth.

After the Brahmins there come the Ksatriyas and the Vaisyas. Though these are also interested in regarding themselves as Ksatriyas and Vaisyas the Brahmins regarded them as Sudras. These two castes are on some occasions ready to wash the feet of the Brahmins. Not only this but these two tolerate if the Brahmins say that except the Brahmins all are Sudras. But these two are satisfied if they get the opportunity to dominate the rest of the people who are regarded as below them. It is these who are the real followers of Brahminism and are the real slaves perpetuating slavery on the untouchables, these are the followers of saints and recluses. But they always forget that the saints and recluses were the supporters of the principles of equality and unity of all human beings.

The saint poets of medieval age preached that all are equal before god and all have equal right to become devotees of god. But this philosophy has remained only in the poetry of the saints and not in the practice of their devotees.

Incidental Thoughts

1. Threatening Language

Five thousand Mahars at Jalgaon had issued a threatening notice to the caste Hindus that if in a given period of time the caste Hindus do not remove their untouchability they will leave Hinduism. Hindus in this connection did not do anything in a given period of time therefore, 12 Mahars converted themselves to Islam and became Muslims. This opened the eyes of the orthodox Hindus suddenly and they threw two wells open to the untouchables for drawing water for their use. This we had already written in our last issue but it seems that many people did not like our writing about that. But if the truth is to be carried to the people there is no use of thinking, whether it will like the people or not. Our critics have adopted the policy of a thief who adopts the policy of innocence to hide his theft. The critics are thinking that Dr. Ambedkar should have prevented them from conversion. It is true that Dr. Ambedkar did not tell them that they should get their problem of removing untouchability solved without resorting to conversion. Dr. Ambedkar thinks that the untouchables should wait for some more time to see whether the untouchability can be removed by untouchables remaining in Hinduism for some more time. However Dr. Ambedkar cannot assure that this remedy can be acceptable to all other untouchables.

The question of untouchability must not be severe and similarly trouble some in the same manner for everybody everywhere. The social environment is not the same everywhere. Moreover, how can Dr. Ambedkar give guarantee that by remaining in Hinduism the untouchables can get their untouchability removed? A critic like the editor of the paper 'Bhala' (spear) who asserts that within two generations the untouchability will be the thing of the past and asks Dr. Ambedkar to go slow and always teases the workers working against the practice of untouchability and rarely criticizes those who are staunch in supporting the practice of caste system. He by using the language of threats tries to intimidate the untouchables. You embrace Islam, you are no longer a need of

the Hindus, we have already removed six crores of untouchables from our list, is the language that the editor of Bhala uses to threaten the untouchables. Why does he use this kind of language? The cause of using this kind of language has also been given by him. He says that it is not likely that all the six crores of untouchables will embrace Islam. The language of the editor 'Bhala' is just to tease the leaders of the untouchables. As he thinks that all untouchables will not possibly convert to Islam we also think that all untouchables will meekly suffer by remaining in Hinduism forever.

2. A Scene Which We Have Actually Seen

We have actually seen with our own eyes why untouchables are prone to become Muslims. At the port Dharmatar there is a hotel owned and run by a Brahman. In front of that hotel there was the mud formed due to raining. It is on that spot only some boys were served the food from the hotel. The food was served in the pan of the leaves. The boys lifted up the pan and went to some other place of shelter. There they ate the food, the boys had put on the clean cloths and anybody would have thought that they must be the boys belonging to some Non-Brahmin community. But actually they belonged to the untouchable community when we enquired more about the details we were told that there is a separate room in the hotel for the use of the Muslims who bring their own food sometimes and eat there in addition to the things which are served from the hotel. On this event the editor of 'Bhala' can give his answer why should the untouchables not become Muslims?

3. Advice of The Non-Brahmins

After 12 untouchables became the Muslims a news paper in Kolhapur bearing English name but it is in Marathi language has tried to tender advice to the untouchables. In fact there was no cause for this paper, which professes to be the follower of Satyashodhak Samaj to interfere in this. The contention of this paper is that the untouchables should make efforts to enter

the temples instead of becoming the Muslims and establish their just rights. We agree that this is also one of the important solutions over the prevailing untouchability. The untouchables have made efforts to follow this path at the cost of undergoing much trouble. But this path is not as easy as it appears to be. If the untouchables make efforts to enter the temples whether touchables like the Marathas will come to their help or they will oppose them? It is not that only Brahmans will oppose them. When the Satyagraha is launched both Brahmans and the Non-Brahmans by becoming one attack the untouchables. This is our experience in the past events. And the Non-Brahmans by blaming only the Brahmans try to remain scot free by raising their hands up is our experience so far. The social inequality does not harm them that severely as it does the untouchables. There is no need for them to wander for water from place to place. Their children sit in the schools along with the children of the Brahmans. They are not prevented to enter the temples and the caravanserais. Even then they shout against the Brahmans but join the Brahmans against the untouchables but advise the untouchables to go slow.

4. Purity Movement for What?

The supporters of purity movement are not inspired by high ideals has been proved beyond doubt. A Lingayat priest in Karnataka by purifying the people of Dhor community (leather working community) that they should not be regarded as untouchables was the order issued by him to his disciples. Over this act of the Lingayat priest many news papers in Marathi language have opined that instead of doing this had Swamiji reconverted the people who have become Muslims it would have been better. This means it is their policy that keep the untouchables where they are but bring the Muslims back to Hinduism. It is their policy in this plan that when the Muslims or the Christians will reconvert to Hinduism they should form a separate caste of their own among the Hindus. Only those who have not indulged in other relations except inter-dinning etc. can come back to their original caste that to by performing expiation rites. Others have no other alternative

except forming their own separate caste after their re-entry into Hinduism. Shudhi Movement thus, is not a reform movement it is a movement just to increase the population strength of the Hindus. The followers of Shudhi Movement do not bother for justice, they do not bother for human equality, they have no consideration for brotherhood, grow the strength of the Hindus is their aim. It is also there that if a Lingayat Swami brings up low caste people to the level of high caste people it is a social loss to the high caste Hindus in their prestige.

**Collection Of Views In
Different Subjects
Insults And Tragic Conditions
Of the Untouchables**

In India the question of removal of the untouchability has been upheld by many leaders. The speeches are made on this problem many a time in the public. The articles are written, read and forgotten. Beyond this nothing happens. The removal of untouchability means knowing man as man and this is not a very difficult thing. But today this problem has become so much difficult that it has become difficult to follow it in reality in the practice. For securing Swarajya the making friendship with the Muslims does not take much time. But for the removal of untouchability there are many lame excuses and this is known only to the untouchables. Hindus are ready to give any concessions to the people of other religions but they hate and reject the claims of concessions that the untouchables ask from their own religious men. The untouchables are Hindus but the Hindus do not allow them to worship Hindu gods by going to the temples hence they worship the Muslim gods. Hindus allow the Muslims into their hotels but disallow the untouchables and hence they go to the Muslim hotels. The Muslims allow Hindu women by charging vehicle fare but they did not even allow the untouchables to touch their vehicle. High caste Hindus employs the Muslim as their driver, as their peon on the gate but the untouchables is an anathema. Not only this but our Non-Metric man not even qualified to work as a process surveyor. The people from other castes, who do not know well

how to do the reporting are appointed as process surveyors. When the untouchables tell the Hindus that they are going to embrace Islam the Hindus retort is that they should become Muslims as early as possible. Is it not a big insult of the untouchables? On the contrary Hindus must think about how to arrest the untouchables' conversion to Islam. One easy way of doing this is that they should support the view of some untouchable leaders that the untouchables should get the concessions and the facilities that the Musalmans get from the government.

Yours Sincerely

Sambhu Ansu Khandare

Akola

Konkanasth Mahars Public

Meeting at Karachi

Shri Namdeodas Yeralkar who originally belonged to Konkan had called a meeting of the Mahars settled at Karachi. He told the people in the meeting about what happened in the meeting at Malwan. In the meeting held at Karachi they collected Rs.200/- and deposited in the bank. This shows the impact of the awakening that is noticed in the Konkan area.

This is the praiseworthy thing for the workers at Karachi

A Reporter From
Karachi

Harassing of the Untouchables

Since many days from the past the touchables are torturing and tormenting the untouchables. But now some awakening has dawned on the untouchables but with it their troubles and tortures have grown from the side of the caste Hindus. At Elichpur in Amravati District the chairman of the District Board informed the untouchables that the public wells in the Elichpur have been declared open for all. The untouchables of the place went to the well and drew the water. Immediately on this event the beating each other took place between the touchables and untouchables. Some eleven untouchables were arrested and

after the court cases against them they were imprisoned for six months each. The village people would have easily compromised with each other but that did not happen.

In Ratnagiri District some untouchables were given the sacred threads while doing this the untouchables had to take oath that they will be faithful to Hinduism and they will not convert to other religion. After this thread bearing ceremony when the untouchables went to their village the real trouble started. The caste Hindus started harassing them from all the corners. Since the untouchables took the oath that will not convert to other religion they are suffering the harassment from the caste Hindus from all the direction. When the leaders of the caste Hindus have administered the oath to the untouchables they should have protected the untouchables from the tyrannical treatment of the caste Hindus. In spite of this ill treatment the untouchables have remained tied them to Hinduism. This shows their unpinching faith in Hinduism. Had Hindus harassed any other people than the untouchables this way they would followed instantly the Quran leaving the Puran. If the untouchables think that they cannot progress in Hinduism is it not the mistake of those who are forcing them to think that? Merely by building the separate temples for the untouchables the Hindu leaders will not be free from their responsibility. For gaining Swarajya (freedom) they are adopting the measure like boycott, non-co-operation, Satyagraha etc. but when the question of the freedom of the untouchables comes they ask these people to go slow, do not make haste. The movements which they are launching against the foreign rule the same type of movement is needed to liberate the untouchables from their slavery imposed on them by the caste Hindus. The movement of the touchables against the practice of untouchability is merely their farce to keep the untouchables non-plused against the touchables.

Exchange Of Thoughts Chamars Degradation

At present every leader is making efforts to improve the condition of the people of his own caste. But the tragedy is

that the educated people among the Chamar community are engaged themselves in their own egoistic way of living. They do not get time to pay some attention even to the people of their own caste. There are as many social organizations among the Chambhars as there are sub-castes among them. But no organization has done anything substantial. The sub-caste of Rohidas Daboli Chambhar is considered as the most important sub-caste organization among the Chambhars. These Chambhars some years back have founded an organization called "The league of Rohidas Daboli Chambhars." The founders of this league sold many lies like they will open the hostels for students, they will construct a big hall for the meeting etc. and collected the funds from the people. But actually what happened to that fund is not known to anybody till to this day. Whether this league was established for the people's welfare or for their own welfare is yet not known. Another similar social organization was "Chevali Chambhar Rohidas Jyanoday Samaj." One important thing this Samaj did initially was that its workers toured Thane and Kolaba Districts and made efforts to awaken the people. But now the workers and the leaders in this organization are only quarrelling among themselves. They are not paying much attention to the social work as was expected. The leaders in these two sub-castes are playing much mischief to retain leadership with them.

Both these associations of Chamars were established for the welfare of the Chamars (Chambhars) of the Konkan area but proved to be useless for the people in the end. The cause of this failure is the half-educated selfish leaders and the mischief mongering of the religious saints in the community. Our saints do all other selfish unwanted things but they never take interest in the spread of education among the people. These yellow robe wearing group of the Konkan do the sweepers work in the Municipalities and does not hesitate in carrying the dead animals away from the habitats of the Rayats. They are not ashamed of it. In these people the drinking habits are growing day by day. Unnecessary expenses in the marriages, village head men's fee, drink parties, neglect of the education, their difficulty in finding the bride-groom and the bride are the

common problems that one notices in our society. If this social condition continues how much time it will take for the further degradation of the people? Therefore, this is my appeal to our Chambhar brothers that they should not rely upon these leaders. These so called leaders will go to any extent to retain their leadership. They will spread the false propaganda against the honest workers but see that their leadership is retained. They are in fact not interested in doing anything good for the society. Their only interest is that they alone should hold the position in society. The people should reject the leadership of these people and work for the amelioration of one's own self. Ramdas has rightly said that "those who depend upon others their work will never be successful." This should be followed in toto.

Yours Sincerely

Ganapati Ganuba Chambhar

Suggestion To The Untouchables

Till to this day the Mahars, Chambhars, Dhors, Scavengers etc. remained in Hinduism suffering much agonies. All our rights are deprived of in Hinduism. During Moharam Time (Muslim Festival) the Hindus issue the advertises that Hindus should not participate in the Moharam festival. Our appeal is that without bothering for the Hindus advertisement the untouchables should freely participate in it and should become Muslims as early as possible. The untouchables will never get the opportunity for their progress and improvement. If they want their human rights they should get those by becoming the Muslims. As the untouchables of Jalgaon and Buldhana did. You should also do that and follow the path of progress as early as possible.

Yours Sincerely

Zyabu Shabu SirSat - Akola

S. B. Khandare – Akola

G. O. Shirsat

Effect of the Public Meeting

At Paturda

In the public meeting organized at Paturda under the chairmanship of Dr. Ambedkar a resolution was passed that the untouchables should embrace Islam. The effect of the resolution is seen in the Jalgaon (Damod). Because there the touchables have thrown open four wells for the use of the untouchables and from these wells which are opened to the use of the untouchables the touchables also are drawing water from the wells along with the untouchables. Similarly many touchable Hindus are arranging some public functions in which they are inviting untouchables also as guests. Now the untouchables have also started taking water from the wells which are there in the farms of the touchables. Another result is that some Mahars are becoming Muslims at Akola and Yevantmal. This has opened the eyes of the workers of Hindu Maha Sabha. They have sent the letters to four District Boards and 18 Municipalities that they should put the board on the public wells that those are open for all. Yet we have not seen any effect of this resolution but we feel that this will have its effect. For this I appeal to Dr. Babasaheb Ambedkar that he should accept the presidentship of the ensuring conference of the untouchables at Akola and burry the Brahmanism that comes in the way of the progress of the untouchables. P. N. Bhatkar writes this from Akola.

Successful Candidates

In the examination of the Bombay University the below mentioned students have passed their examinations.

Shri Changdeo Bhagwanrao Khairmode,
Bombay, B.A. Hons.

Shri R. K. Gadekar, Pune B.A.

Shri Gopal Ragho kadam, Bombay, Matric

Shri Namdeo Ganapat Waghushkar, Thane, Matric

Shri Ramchandra Manohar Nakwade, Satara, Matric

Shri Babade, Satara, Matric

We congratulate these students who have passed their above mentioned examinations.

Editor: Bahishkrit Bharat

Analysis of Varanasrama
Writer: D. V. Pradhan, Dadar
Bombay

Once it is agreed that the Hindu religion is one thing and the Hindu society is another thing then the leaders of the Hindu Dharmashastra and the leaders of the Hindu social system by becoming one made both the Hindu society and the Hindu religion one and the social system has been made to accept the predominance of the religion thus marring the spirit of progress in society. In a well organized society unless there is a scope for full freedom for its growth its progress is difficult. In a slave society no social progress is possible. Retrograde is the only sign of that society. Full freedom for man in his social, religious, political and economic life means his real living as a worthy human being. In this slavery in any one aspect of life leads man to his deterioration and giving predominance to a factor like religion means giving shelter to the poisonous sword in the house.

Other societies in the world by following the foot-steps of evolutionary ideals pushed themselves forward on the path of progress. Why the Hindu society instead of doing that has carried itself to fix itself in the frame work of four Varnas is not known. Many learned men say that it has been done on the basis of division of labour. Four Varnas means the four divisions of labour is their contention. It is their saying that it has been on the basis of four main divisions of labour. In this lot of supporters there are some who support only the four divisions and there are some who support the multiple caste system. Some people say that the multiple caste system is there from the beginning whereas some people say that the system as such crystallized further from the four Varnas. It will be interesting to see to what extent it stands to the test of four divisions of labour.

According to Varna system once man accepted a profession he has to stick to that throughout his life. But sticking to one profession for the whole life does not seem to be a possible condition. Is it not possible for a Sudra that due to his lifelong doing of a single profession that he should not do changing of his profession to the profession of a Brahmana or a Ksatriya or a Vaisya? Is it proper to prevent him for changing his profession if he so desires? A Ksatriya warrior after the end of the war, how long will he sit idle at home in his peace time? Should he not adopt other profession during peace time and maintain himself and his family? If only fighting was to be his business a man like Shivaji would not have conquered his kingdom and after its conquest would not have maintained it successfully. The people of Germany who fought bravely in the First World War turned to trade, commerce, industry and agriculture and soon built up Germany making it a power. In Germany military education was made compulsory. The vaisyas (traders) there did not say that they are traders hence need no military training. Any people in the world, not only Germany, can improve their social position if they improve their bravery. They improve their social, economic, political condition etc. if they grow in strength and power. In other countries a worker can become a power wielder but it is only in India that this does not happen. Here a Ksatriya like Shivaji has been branded as Sudra. The Peshwa Bajirao who proved his Ksatriyahood remains a Brahmin till his death. A man like Dr. Ambedkar, though incomparable in intellectual ability remains an untouchable. The culture which condemns individual liberty is Hindu culture. Bravery and qualities have no meaning. There is only one taste for higher status in life in Hindu society that is the birth.

When Aryas went into the different part of the world to conquer had they that time the system of Chaturya Varna in their society we would not have traced the name Arya anywhere in today's world. The Aryas of olden days had only one Varna and that was the Ksatriya Varna. In short the Aryas were of only one Varna.

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BAHISHKRIT BHARAT (Untouchable India)

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I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd]

Friday Dated 16th August, 1929

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Letters of Lokhitawadi

No. 11

Information About The Muslims

The Parsees, Sikhs, Jains, Yahudis, Phirangis, Khodes etc. are the castes that have no religious laws as such. Some follow the traditions some follow the Hindu rules and regulations. But this is not the case with Muslims who have equal number of Shastras (books) like the Hindus. Not only this but the Muslims think that they are the people of the book and the Hindus are the people of non-book. The Muslims think that the God created Adam and then man and woman and then with the growth of their progeny the progeny was settled on the earth. Then by growing the vision he gave his message to the people again and again. The people that heard his message were many but there were five main people who are regarded as important. They are called Paigamber. Their names and chronology are as follows:

1. Ibram – Khalilulla, before 3964 years. His book is Sahifa.
2. Musa – Kabimulla, before 3515 years. His book is Jabur.
3. Daud – Nabiulla, before 3000 years. His book is Tauret.

4. Isamsaha – Sahalla, before 1864 years. His book is Ainjil.
5. Mahamad – Rasulla, before 1254 years. His book is Quran.

The Muslims believe that the god gave book to these four people and these four people published it when they received it. The people spoiled the first book and they started walking in a reverse direction. Then the god gave them the second book. And similarly he gave third book and then he gave Quran to Mahamad Paigamber. Then while giving this book the god informed the people that this is his last book. My blessing to this book is that this book will not be spoiled under any circumstances till the end. The Christians have Bible but since it is spoiled by cancelling it the Quran has been given finally. Hence who ever has this book with him is Kitabi and rests are non-Kitabi is the belief of the Muslims.

Arabsthan is called as “Janjirtul Arab” by Arab people. When Mahamad Paigamber was born in this country that time there the people used to worship the goddesses like Lat, Manat, Mana and gods like Sar, Baduja. They were idol worshipers and used to pray the above mentioned gods and goddesses. They had built up temples and had kept the images of deities inside the temples for worshipping. In addition to this the religions like Yahudi and Christianity had also entered in this region. There were many followers of these religions. Arabs were the quarrelsome people and they used to quarrel among themselves. After the birth of Islam the temples and other modes of worshipping were destroyed and there remained only one mode of worshipping and that was Islam. It was decided that without taking permission from the head of the religion nobody should punish anybody. The main purpose of Mahamad was that by destroying all other religions there should remain only one religion and all the followers should be brought under one rule and one morality. He carried this work to its finality. New kingdoms and new rule came into being. But the man’s nature is such that drawing of all the men into one enclosure is a difficult task to attain. With the passage of time in this religion also there emerged many sects and cults.

The main aim of Mahamad was to produce unity and oneness among all men worship one god and remove all hypocrasies from the religious worship.

Mahamad was born in 569 A. D. The name of his grandfather was Abdul Mutaleb and father's name was Abdulla and uncle's name was Abutaleb. He belonged to Khureshi Arab Tribe. In the beginning Mahamad was in the service of a merchant woman named Khadija. He used to carry her goods from Arbasthan to the province of Syria particularly its city Damashak. He used to receive goods from India to Arbasthan and from there he used to carry these things to Syria. By seeing his utility and intelligence Khadija Bebi married him. Near Macca there is a hill called Hira there Mahamad used to go and sit. There one day he saw a vision. The vision was that he should declare a religion. He told this vision to that woman. She immediately accepted that version. Then there was a slave named Jid in her house she told this to him also. Then his father, grandfather and nephew all came to know about it. Mahamad was about 40 year old at this time. From this he started his work of spreading his religion and continued for about 23 years. He died on 8th June 632 when he was 63 year old. He has his tomb at Madina.

Mahamad's daughter Fatima was married to his nephew Ali. Her son Husain was regarded as Mahamad's successor. Mahamad had five wives Khadija, Hafsa, Jainab, Khaibar and Ayesha. The name of his horse was Burak. The papers that Mahamad used, his hair and other things that he used are protected by the Muslims with much care and devotion. At Bijapur there is a big building known as Asar Mubark. Mahamad Paigambar's hair is there in that building is the belief of the Muslims. Many things that he and his immediate successors used are still there well protected is the belief of the Muslims.

Mahamad was endowed with all good qualities. In appearance, Mahamad has been regarded as excellent. He was merciful and non-egoistic. Anybody that came to him he may be a poor or a child he used to treat him with love and mercy.

He took little interest in worldly things, he believed that god was given birth to him only to give religion to the people. He therefore, behaved always accordingly.

First of all he felt that the god has revealed his message to him. The messenger of god by coming to him ordered him to reveal the message of god to the people. This he revealed to the people. The people favoured his ideas. In those days idol worshipping of Arbasthan, Israels traditions and Christian religion were three kinds of religious practices that generally prevailed among the people. It has been declared that this newly proclaimed religion is different from the above mentioned three religious practices. When he declared this the people of Mecca and Sharif attacked him he then ran from there to Madina. But there also he did the same thing. He continued his preaching telling the people that the message has come from the god. Behave like poor man and follow the message of god was his preaching to the people. His religion became popular as Islam. Islam means the faith in god. Islam is also called as Deen and Iman. When sufficient number of followers thronged around him he declared that the Kafaries (non-believers) must be fought is the order that has descended down and he declared first chapter of the message. There it was stated that there is one god and it is he who has appointed Mahamad to reveal real message of god to the people. Those that will accept this message should be included among the followers and those that will reject this should be put to sword were the message that was issued and then with his followers Mahamad invaded Mecca. He conquered Mecca and converted thousands of people to Islam. Desecrated the temples and broke the idols and images that the people worshipped as gods and goddesses. Mahamad sent letters to the rulers that were ruling the various regions that the religion of the god is revealed you should accept that. The old false religion should be forsaken. Mahamad sent a letter to the king Iran Khusru. In the address it was written that from: "Mahamad-Bin-Abdulla-Paigambar of god to Khusru-Badshaha of Iran." The letter was delivered to him by a Musalman when he was in his court. After reading it Badshaha angrily toured it into pieces and asked who this man

to write such a letter. After hearing this Mahamad simply said that the man who tore my letter his kingdom will be torn into pieces and this forecast came true after 30 years since then. Entire Arbasthan was converted to Islam even when Mahamad was still alive.

After Mahamad's death his wife Ayesha declared that her father Abu Bakar should be his successor was the desire that the Mahamad had expressed at the time of his death. It was due to this Abu Bakar succeeded Mahamad as Khalifa. He assumed the title "Amirul Mominin and Imamul Musalman." This soldier expanded the horizons of Muslim world much. He had the kingdom and soldiery in lakhs but he lived a life of pauper. At the time of his death he had only one thing with him and that was the camel and that he donated at the time of death. He had nothing except food and shelter. He used to donate all that he used to get. He was a protector of justice and a generous donor to the poor people. He spread the Islam up to the border of Turksthan and Iran. At the time of his death he appointed Umar as his successor.

Analysis of Varnasram

Writer: D. V. Pradhan

Really speaking no one individual can remain in one Varna from his birth till to his death. Not only this but even in a day man assumes many Varnas due to the variety of work that he does. A man while devoting to the study of any art and the studies in pursuing knowledge remains a Brahman. Even while teaching anything to anybody in his family or advising him on any matter the man plays the role of a Brahmin. A merchant while transacting anything with others he is a Vaisya. When the same individual does some labouring work his role is a role of a Sudra or he is a Sudra. The same individual when plays the role of a defender against a physical assault he is a Ksatriya. In this way one individual can pass through all these four Varnas in one hour. When this is the real condition in everyday life of a man on what principle the system of Chaturya

Varna has been built up is difficult to understand. Since variety is the rule of life the man is bound to involve himself in a variety of roles to lead his everyday life comfortably.

When this is so then it is difficult to understand Gita saying that "Chaturya Varna is my world as per the qualities in man." When this assertion has no relevance to earlier and subsequent reference in Gita why this saying has been inserted in Gita irrelevantly in between is difficult to understand. Shri Krishna a giver of knowledge to the world in the form of Gita, it is unlikely that he should say this kind of inconsistent thing. When we think with much rational outlook we feel hesitating in believing that whether this utterance really belongs to Shrikrishna. This doubt becomes doubly widened if we see what position the women occupy in the four Varna system of the Hindus. When we study the system as a whole minutely we can come to the conclusion that this system has been mainly evolved keeping only the male members in view. Had the system applied to women also there would have been divisions among them like the divisions of men. This would have produced divisions among women as teachers, soldiers, merchants and workers. But this is not so, because all women are regarded as Sudras. Woman means Sudra was the formulae declared in Shastras. In case there is an inter-caste marriage between a man and woman then the decision of her caste is finished. It is a confusion ending in chaos. According to our Dharma Shashtra if an upper caste woman marries a Sudra man then she becomes a Sudra. The Gun-Karma theory of Shri Krishna does not apply here. Because whatever may be the level of thinking and culture she becomes a Sudra the moment she marries a Sudra. This means the writers of Dharma Shstras totally neglected the position of women folk in their consideration. Unfortunately there are still the people who support this theory of the Dharma Shastras. We must pity them for the level of their thinking.

The organization of Arya Samaj which believes in the analyzing of the Chaturya Varna System has not thought over this properly. If we see this problem from the point of view of

women we can conclude that the framers of the Varna social system neglected the very existence of women in society. It seems that in subsequent days it is Manu who noticed that the women were not included in the Varna Social System and he included them by giving them the status of the Sudras.

This essay has been explained here to show how the Chaturya Varna system is faulty and deceptive. Once the worthlessness of Chaturya Varna is convinced then automatically the falsity of caste system comes into the thought of the rational minded man. The man who wishes to destroy castes must first of all produce contempt for the Chaturya Varna system among men. When the foundation is shaken the existence of the building disappears sooner or later. For strengthening Hindu unity this is the need that the Hindus must understand.

Strike of Untouchable
Students for water
(From our Correspondent)

Since, a year ago that the Bombay Corporation has removed the practice of untouchability in case of drinking water in the schools. On the basis of this everybody thought that the discriminatory practices have been ended in the Municipal Schools. But recently there was a strike of the untouchable students in the foras Road Municipal School. In this school there are students studying up to 7th standard. There was a circular preventing discrimination in the school. The untouchable students came to know that in the annual report of the school it was written that there were no discriminatory practices in the school. When the Gwalior school inspector visited the school he was told that there is no discriminatory treatment given in the school to anybody. The untouchable boys were annoyed with all this mischief of selling lies. On 27-7-29 the untouchable boys took the water from the pot meant for the touchable boys and drank it. But the efforts of the untouchable students went in vain. The school head master took no cognizance of it. But the students had decided to take the action further in this regard.

On 27-7-29 the boys went to the school as usual but the boys who had drunk the water from the pot meant for caste Hindu students were not allowed to enter the school by the school peon. As a result of this act of the peon another lot of 20 boys drank the water. This produced confusion in the school. Head Master called those students who had drunk the water.

He asked them that what was their advantage in doing that? This has removed our stigma of insult said they. Question: If you continue to do this the touchable boys will leave this school. What about that? Answer: If the touchable students want to observe untouchability they should not come to municipal schools. If the boys go to another school we will also go to that school only.

Question: Why should you do this? I will make independent arrangement for you both. Answer: What is there in it? On the contrary you are helping the discriminatory treatment.

When this was going on there came a touchable teacher there and told the untouchable students that they should do whatever they want do. After hearing this some untouchable students asked the untouchable students to come out of the school. Almost all students numbering some 300 from KG to 7th standard came out of the school and stood in the scorching sun outside the school giving slogans "victory to Chhatrapati Shivaji, victory to the Goddess of learning (Sarswati) and victory to Ambedkar Maharaj."

This was going on for half an hour. In the end the head master started negotiating with the student leaders. He took down the points of discussion and assured them that their view points will receive due consideration. After this the untouchable students went to their classes and attended the school. The conditions of untouchable students are as follows:

- 1) There should not be any discrimination in the use of water.
- 2) In the school some teachers observe untouchability that should be prevented.

3) Some teachers speak contemptuously about untouchable students by uttering their caste. That should also be stopped.

It is likely that this must be taking place in many schools. Here the events were revealed to us therefore we have mentioned those here in our paper.

Will the Government Pay Attention To This?

The principal of Victoria High school at Dharwad assured the students staying in Depressed Classes Boarding at Dharwad that by giving all facilities to the students he will give them admission in Government High School. After his assurance I and the superintendent of the Boarding went to him to register the names of the students. The principle sent the students to their respective classes and the school leaving certificates of some students were kept with him. On first day they were made to sit on the benches in a corner because all other benches were already occupied by the other students. But the next day when these boys sat on the front benches they were asked to vacate those benches and occupy the benches kept in a corner. The teacher in first standard went to the extreme in treating these boys. He told an example to solve and when an untouchable boy brought a slate to show the example solved he asked him to stay at a distance and tell the answer from there only. After hearing his answer which was correct he asked him to go and sit where he was sitting. Whether the touch of an untouchable sends these inhuman ghosts only to hell is not understandable.

After hearing this information I and the hostel superintendent went to the principal. Principal on enquiry revealed his Brahminical policy in his usual manner. He said that he does not believe in discrimination but he cannot force the caste Hindu students and their parents to follow him. He told us that we can withdraw our students with great pleasure from his school. He has no objection to that. We told him that if he cannot mend the behaviour of his own school teachers he should not accept the responsibility of running a school which belongs to the people. The principle should not be the disgrace

to the name Victoria who has assured equality to all. If this kind of man is given the power in Swarajya the god has to create a new world for the dwelling of the untouchables there in.

Injustice like the one mentioned above is taking place in a place like Dharwad. Will the government pay attention to this? Giving grants to such institution means donating the money to the institution that spreads the poison of inequality in society. The government should think twice before the grants are given to such institutions.

Yours

An untouchable Brother

BAHISHKRIT BHARAT

Friday Dated 16th August 1929

End of The Vatan Bill

Dr. Ambedkar had introduced the Mahar Vatan Bill in Bombay Legislative Assembly and the Bill was supported by the Vatan holding Mahars by organizing the public meetings in their respective areas. But some few Mahars by going against their own interest due to their ignorance had opposed it. Their opposition was a kind of misleading of some Mahars. But without bothering for their opposition Dr. Ambedkar had got it passed after its first reading in the council. The same bill was withdrawn by him in the council meeting held at Puna with the permission of the council and at least temporarily the fate of the Bill was sealed. Those who were opposing the Bill are clapping against Dr. Ambedkar for this temporary withdrawal. We are giving some explanation for the satisfaction of those who supported the Bill. Here they must know that had the Bill passed in the form in which Dr. Ambedkar had submitted it he would have never withdrawn it. But when the Bill went to the select committee the Bill was drastically modified. The original Bill did not remain as it was. The select committee introduced two important changes in the original Bill. The first

change was that in the Bill introduced by Dr. Ambedkar it was suggested that instead of emolument (Baluta) in kind it should be paid to the Balutedar (Mahar) in coin. This suggestion made by Dr. Ambedkar was completely dropped. The second suggestion made by Dr. Ambedkar was on what condition the Vatani lands should be converted into Rayatawa land. His suggestion was that by taking land tax into consideration (Shetsara) the vatani land should be converted into Rayatawa land. The select committee suggested that it should be done by taking half the land tax. Because of these two changes made by the select committee the Bill became harmful rather than helpful. Here also the first Bill was not much objectionable. Because how much Baluta (emolument) the Mahars get and for what kind of work they should do etc. were to be decided by the Mahars, Rayats and the government was the opinion of the select committee. The government was ready to appoint a committee to decide the emolument issue and Dr. Ambedkar was not much worried about the first change of the select committee.

The change in number two was very much harmful to the interest of the Mahars. In the form of his Vatani Bill Dr. Ambedkar had produced an excellent idol of a deity but the select committee by changing it converted the idol of deity into a monkey. To defeat the Mahar Vatan Bill in the Assembly, the government, Non-Brahmins, Brahmans and Muslims all became one. Dr. Ambedkar read the atmosphere in the Assembly appropriately and withdrew the Bill from the Assembly. These people became one in keeping the Mahars in their age old slavery. Brahmans and the Non-Brahmins quarrel among themselves but they become one in keeping the untouchables in slavery. These caste Hindus do not like that the Mahars should come out from their age old slavery to follow the path of their progress and freedom. Both the Patil and the Kulkarni of the village are the representatives of the Brahmans and the Non-Brahmins in the villages as well as in the legislative Assembly. Along with the Brahmans and the Non-Brahmins the government is also not interested in freeing them. For the government officials visiting the villages the Mahars render

their free services to these officials receiving only the paltrisome emolument annually in kind. Hence the government is also in favour of continuing the system. The Muslim members in the council do not feel sympathetic to the untouchables. The Muslims think that the untouchables demand for concessions will come in the way of their concessions. So long as untouchables were not demanding the concessions forcefully the concessions for the Muslims were safe and safeguarded but now the untouchables are coming forward to demand their concessions with force and tenacity. This is automatically a kind of check to the concessions of the Muslims. Now the Muslims are thinking that the untouchables are trying to become the partners in the concessions that they demand and even enjoy from the government. The statement of evidence which Dr. Ambedkar has submitted to the Simon Commission in that the unwieldy demands of concessions which the Muslims have demanded from the government have been refuted by him and the concessions for the untouchables have been ably justified by him. This has annoyed the Muslim members in the council. If the Vatan Bill had come in the council when the situation is like this the Muslim members would not have missed the opportunity of retaliating the untouchables. In view of this overall environment prevailing in the Assembly Dr. Ambedkar thought it appropriate to withdraw the Bill. No doubt this has made the supporters of the Bill much disappointed.

Some Satisfaction Even

In Sorrow

When the Bill was introduced in the Assembly it was the view of Dr. Ambedkar that if time demands resort to Satyagraha but get the Bill passed and he had made a statement to that effect. The aim of the Bill was not a compulsion to anybody but those who do not like the slavery due to their Vatan they were to free themselves by paying the land tax which is paid under the Rayatwary system and retain the land that he had retained under Vatan system. However some half-hearted Vatan holding Mahars vitiated the atmosphere by

mispropaganda of the Bill and the plan of launching Satyagraha was to be cancelled. A big section of people among the Mahars is still an ignorant lot hence the mispropaganda carried against the Bill vitiated the opinion of some people. However, it is our trust that day by day the awakening among the people is going on spreading widely. Hence the Mahars will not be ready with the passage of time to hang the bone of Vatan in their neck and wander on the road. So long as the sickles of slavery are hung in their neck and tied to their leg the Mahars will never make progress rapidly. Dr. Ambedkar's Bill was not for those who had no courage to reject slavery. It was for those who wished to be free and wished to make their further generations free. Dr. Ambedkar is not disappointed over the withdrawal of the Bill. He is still determined to bring it again when the opportunity comes. The Mahars must keep up their efforts to prepare the public opinion of Mahars against the continuation of Vatan System. If time comes they must keep themselves ready for resorting to "Satyagraha" even. Reforms cannot take place suddenly. It is a question of the change in the outlook and thought of the people. It is a question of giving up of the old ideas and the practices and taking up of the new. It requires struggle and long time endurance. Whether it is the government or the people if the proposed reforms oppose their interest and advantage they are bound to stand in opposition to it. Even in western countries the reformers had to struggle for a long time to become successful in their endeavour. In our own country the people interested in mass education had to struggle for a long time to implement the laws of compulsory primary education. We should not become disheartened for not accepting our Vatan Bill as we wanted it to be accepted. If we are firm in our determination we will definitely succeed in bringing about the reform we need for our progress. Only thing is that we must continue our agitation towards the attainment of goal and this is the duty of the Mahar Vatan Conference. There is a need of this conference even though the Bill has been withdrawn. So long as the reform that we have suggested in the Bill is not accepted we need this conference to continue our struggle. The work of the Mahar Vatan Conference must

continue through writing in the news papers, organizing the public meetings to awaken the masses and explaining the problems involving the Vatan and importance of education to the children of the Depressed Classes. We must also keep on sending the deputation to the government from time to time to explain our problems whenever we think it necessary. Some money has been collected to promote the cause of Vatan Bill. That money should be spent only to promote that cause only. No efforts should be made to divert that money to some other cause. Other important thing is that the cause for which the money has been collected has not been successfully completed. This is our suggestion that the Mahar Vatan Parishad (conference) must be kept working until the abolition of Mahar Vatan is realized or at least it is reformed as per our wish or our suggestion. The composition of the legislative council is very much unsatisfactory at present. The representatives of the untouchables should be there in adequate number. This part has been appropriately explained by Dr. Ambedkar in his separate report to the reform committee. Untouchables should show their political awareness to the caste Hindus and to the government whenever there is a need of it. If they determine to struggle for their political rights then only some way can be found for the reform of the Vatan Bill. Unless the Vatan monopoly of the government and the caste Hindus in the legislature is controlled only then the progress of the untouchables can catch some speed.

Incidental Thoughts

1. A Snub-nosed Laughs At Another Snub-nosed

At Pune under the leadership of Shri Vallabh Bhai Patel the Land Lords Association was established (The Land League) recently. The Non-Brahmins here did not participate in that in a big way because it were the Brahmins like Shri Kelkar, Bhopatkar etc. that played a role in bringing Shri Patel here. Not only this but the Non-Brahmin leaders even went to the extent of asking the farmers to be away from it as its main aim was to promote the movement of the Non-payment of the Land

tax. However the men like Vithalrao Shinde and Jedhe were present in the meeting. Since Non-Brahmin leaders remained away from it Shri Patel attacked them in his speech at Pune. Though Shri Patel himself is a Non-Brahmin he is a Brahmanised Non-Brahmin. The Non-Brahmin papers which had praised him for his victory at Bardoli the same papers had attacked him now at Pune. In Gujarat there is a caste known as 'Dubla' and the people of this caste render the manual services on the farm of Land holders called Patidars. The Patidars lead their lives quite comfortably on the labour of Dublas. Dublas work on the farms of Patidars with their entire families. Thus, Patidars (land holders) have kept the Dublas in perpetual slavery. The land holders harass them in any way of their choice. The Non-Brahmin Papers here have criticized Vallabh Bhai Patel for his ignoring the cause of Dublas in Gujarat. We protest against Vallabh Bhai and his caste men for the injustice that they are doing against the Dublas in Gujarat. The backward people like Dublas, Kaliparaj alias Raniparaj are tremendously exploited and harassed by the caste Hindus and the Parsees. The Non-Brahmins who are shouting against the land lords in Gujarat are keeping mum over the exploitation of the tenants by the Khots who are the Marathas, Brahmins and in a few cases the Muslims. Whenever the question of tenants is raised both the Brahman land holders and the Maratha land holders become one to oppose the cause of the tenants. When the tenants started agitating against the land lords (Khots) some Non-Brahmin leaders in Bombay joined the land lords against the tenants and opposed the Non-Brahmin leaders like Rao Bahadur Bole and advocate Survey who had supported the tenants. The tenants tried their best to secure the support of Non-Brahmin leaders to their agitation but they did not succeed in that. Some days back there was a public meeting organized by the Non-Brahmin leaders in Bombay in support of the demand of the tenants. Some resolution in support of the tenants was passed but when the question of sending the resolution to the government came up the president of the meeting refused to sign the Minutes of the meeting. Why did he refuse to sign the reason was among his relatives of Maratha

caste many of them were land holding Maratha Khots. It is not only the Brahmins that come in the way of the untouchable classes. Beating of the untouchables and harassing them further more is done generally by the Marathas. But the Marathas throw all this responsibility on the shoulders of the Brahmanas. The man who made the fiasco of Mahar Vatan in the select committee was Mr. Navale and he is a Non-Brahmin. In short if Shri Vallabh Bhai Patel's attitude in supporting the land lords in Gujarat is blameworthy the same can be said about the Non-Brahmin leaders in Maharashtra also.

2. Why No Tax If You Want Communism?

The Non-Brahmin leaders have declared against no tax movement only because it is against the government. Really speaking leaders like Kelkar and Bhopatkar will jump into the movement of no tax is unlikely on the basis of their past career. Whatever it is if it is the need of protecting the interests of the farmers one should not hesitate in jumping into the no tax movement when all other remedies have failed. They thus resorted to the remedy of no tax. In the movement at Bardoli had the leaders not launched to any tax movement the government would not have yielded to the demands of the farmers. That time the leaders of the Non-Brahmins in Maharashtra had congratulated Vallabh Bhai Patel in their Non-Brahmin news papers. Then why to oppose no tax movement now only. Non-Brahmin papers which are writing against the "Land League" are now praising the work of communist in Bombay. They have stated that by keeping in view the original ideas of communists in mind nobody should blame communist movement of the workers. They have also stated that even if the strike declared by the communists is anti-workers movement it should not be opposed at this juncture. The communist union was established by the Brahmins. But these Non-Brahmin papers of Poona and Belgaum did not give much emphasis on that. The peasant league was in a way related to the Non-Brahmin movement. It is because of this relation the orders came out from the big Non-Brahmin leaders. These big

leaders were careful in taking care of the side of the government. And hence by making land tax a big issue they wanted to keep the Non-Brahmin party away from the "Land League". The people have not remained ignorant about this. The leaders of the Non-Brahmin Party must know this.

3. Mischief of Kolaba Samachar (News Paper)

Kolaba Samachar (Name of the News Paper) published from Pen is known for its talkativeness. This paper is expert in expressing dirty thoughts shamelessly. On 17th June 1929 there was a meeting of Kolaba District Board. There was a small break in the meeting in the afternoon for tea. Shri Bhatankar, a government nominated untouchable member of the Board entered into the congregation of touchable members, sat there with them purposely and drank the tea. Many touchable members did not like this. On this event the Hippocratic reformer the editor of the paper Samachar has suggested to Shri Bhatankar that hereafter he should sit separately and take the tea. We enquired about the fact and came to know that the real fact is that the chairman of the board called Shri Bhatankar for tea and Shri Bhatankar went in and took the tea along with all other members. Nobody said anything about it there. But the writing in the Samachar had its effect on the tea programme in the next day meeting. On the occasion of taking tea next day the chairman of the Board called Shri Bhatankar separately and whispered to him that he should sit separately and take the tea otherwise he will have to bear the expenses of the whole tea programme. Then Shri Bhatankar told the chairman that the tea programme is a Board programme and not a private affair therefore, his suggestion was not acceptable to him. Then the chairman told him that he himself will sit with him and take the tea. But this suggestion was also not acceptable to Shri Bhatankar. When this was going on the chairman of the Board called Shri Bhate and told him about this dilemma. Shri Bhate told him that when he was the chairman of the Rohe Municipality this kind of question had come up there. I then told the members clearly and categorically that the tea has been

prepared for all the members. Those who wish to take it should take. Those that do not want to sit together for them the separate arrangement is not possible. Therefore, those to whom it was acceptable the tea was served to them and those to whom it was not acceptable the tea was not served to them. Even though Shri Bhate told it very clearly the chairman of the Board did not muster courage to say this to the members. In the end Shri Bhatankar brought tea and some eatables from outside through the peon of the Board and consumed it. This shows how the people wearing Khadi and talking about nationalism are anti-national in their approach.

4. Caste Arrogance In The Programme of Eating

Like every year this year also Shri Bhopatkar, the editor of "Bhala" (spear) organized Dinning programme in the name of Lokmanya Tilak. While publishing the advertisement in his paper he emphatically stated that it is exclusively meant for the touchables and hence no untouchables will be allowed to participate the eating programme. Lokmanya and his teaching are known to the untouchables. Hence there was no likelihood that any untouchable will participate in this eating programme. Caste mindedness of Bhopatkar is very much known to the untouchables. Therefore, untouchables would not have gone to this programme even if they were to receive some money as gift. We very well know the Brahminism of Bhalakar, who will go to eat with him? He is like a man eating ghost. Eating with him is an act of committing sin, who will do that?

5. Satyanarayan At Vengurla

In the news paper called "Vainteya" (Eagle) of Savantwadi the following news has been published. A rich Chambhar (leather worker) at Vengurla wanted to celebrate a small religious ritual called "Satyanarayan" in his residence. In Vengurla city in the locality of leather workers this was the first festival called "Satyanarayan Pujya". Since the worshipper was an untouchable he was finding it difficult to secure the priest. He then brought a priest from Kamler. His name was Shitaram Pant Patavardhan. It was under his guidance the ritual

was successfully performed. Many important people in the city had come to the celebration as they were invited by him. Shri Marathe, Shri Gundoba Joshi, Shri Zate, Shri Pethe master were important touchables that had come on the invitation of Rama Chambhar. Shri Sethe and Gavade these two Marathas presented their entertainment programme on the occasion. Shri M. T. Walavalkar, the chief of the organization of the Khadi programme made special efforts to make this programme successful. Once this has begun hereafter also if any untouchable performs Satyanarayan function he will not find it difficult to secure the priest locally. All these people deserve our congratulations richly. But our fear is that if this Satyanarayan affair goes on growing among the untouchables this costly function will be an additional item of expenditure that the untouchables will have to face for unnecessary reason. Moreover the story of Satyanarayan is a story concocted by the puranic priests. The puranic story of the god in the episode of the Satyanarayan is very much low type of idea of godhood. On the contrary the idea of god explained by our saints is of a very high moral idea. If we follow the worshipping the god like Satyanarayan instead of following the teaching of our saints like Tukaram it will be our degradation instead of improving ourselves in our religious understanding.

6. Whether Ganapati Festival

A Public Festival?

It is said that Ganapati festival is a public and National festival. In fact it cannot be national festival. In fact this festival does not belong to the Muslims and the Parsis and it cannot be said to be the national festival. At the most it can be said that it is a public festival of the Hindus. Arya Samaj and Brahmo Samaj which believe in Vedas but are opposed to idol worship similarly the Lingayats, Jains, Shikhs and Buddhists who do not follow the Vedas are all included among the Hindus. In this connection the Ganapati festival cannot be said of all the Hindus. But the supporters of Ganapati festival say that it is the public festival of the Hindus. But the funny part of it is that in this festival Hindus follow the caste practices. They say that

it is a Hindu festival, they collect money as subscription from all the people but practice casteism in the celebration. If the Brahmins do not want Ganapati to be worshipped by the Non-Brahmins they should not collect subscription from them. They should keep the subscription business restricted to them only. Why should the public Ganapati be the monopoly of the Brahmins? But this happens even in Bombay during the Ganapati festival. The aim of the festival is to unite Hindus together but the way in which the festival is celebrated shows that it is a centre of communal and caste practices. This is done by only those people who talk very loudly about the unity of the Hindus.

7. Advertisements in News Papers

Many editors of the news papers to satisfy the greed for money do not follow the norms while printing the advertisements in their papers. Many advertisements in Marathi news papers in medicine belong to this dirty category. Many advertisements are of such medicine that can spoil the health of its users. Some advertisements are about intoxicants. In some advertisements the notices of both husband and wife are printed. Sometimes the language that is used in these advertisements or notices is very vulgar and unhealthy.

8. Untouchables Should Break

The Castes And Unite

Shri Champatrao Hanamantji Ramtek Veni (Kota) writes: Among the untouchable castes distinction among their sub-castes has grown considerably. When Peshwa rule was there the untouchables did not understand the origin of caste system because the rulers were the Hindus and their caste views were harsher than the views of the people of other religion. It was due to this that by depriving the humanly rights of the untouchables they have been reduced lowering down even to the position of dogs. Now the untouchables have become aware of this and therefore their leaders are telling them that friends break the sub-castes that are there amongst you and pay attention to the condition that exists to-day. Be united you will

succeed in attaining your goal as early as possible. The touchables do not tolerate their own untouchable Hindu brothers. But the same untouchable when becomes Christian or Musalman he is unobjectionably tolerated by them in all their give and take. Thinking that our Hindu brothers will treat us well we did all kinds of dirty things for them. Yet they have rejected all our humanly rights. Now the only way out for us is that we should resort to the weapon of self-help and remove all our thorns from our way by ourselves. Dr. Ambedkar Saheb tells us that due to sub-castes in us we have become weak. To become fighters we must unite and improve our fighting strength.

Janata 25 – 7 – 29

Acknowledgement And Opinion Report On The Untouchable Service Association

The report of the above mentioned association for the years 1927-28 and 1928-29 has been sent to us. Mahatma Gandhi has included the programme of the amelioration of the untouchables in the non-co-operation movement. Here he has shown an example of self-interest in the cause of untouchables' upliftment. His earnestness in this programme has made impact on some people. Mention must be made of a famous citizen of Karachi Shri Narayandas Anandji Bechar. Following the footsteps of Mahatma Gandhi Shri Bechar and some other people have taken up the work of the upliftment of the untouchables. First of all they opened a school. There were only 10 students in this school in the beginning. But the strength of the students went on increasing and it reached to the strength of 150. They opened a separate school for girls also. Some other schools were also opened. The school management specially paid the attention to the cleanliness in the school. Cloths were provided to the students. The provisions of providing some eatables were also made in the afternoon time. After some days these schools were handed over to the Municipality of Karachi. Even after that also these people take care to see that these schools are run well by the Municipality. Recently the organizers have opened a hostel for untouchable students and

24 students stay there in the hostel. Here the provision that they need for their schooling is provided in the hostel. They are also provided with books and cloths in addition to the school fees. 41 students are taking advantage of the facility provided here in this way. In the beginning there was some difficulty for their entry in the school but now there is no such problem there. The Association has done some good work for the scavengers. Their Association has been formed. A facility of co-operative credit society has been provided to them. In order to provide the clean houses to the untouchables the efforts are being made by the Association. The expenditure of the Association is borne by Shri Bechar to a great extent. The chairman of the Karachi Municipality Shri Janishet N. R. Mehta is also the chairman of this untouchables Association. We heartily congratulate them for this praise worthy work.

Hindu-Muslims Riots
Dr. Karve's Remedies To End
The Riots
Uprooting The Religion
From The World

Dr. D. D. Karve has written a letter to the Bombay chronicle of 24th July regarding the Hindu Muslim riots that took place in Bombay. To end the riots between the two communities he has suggested some remedies. We are enumerating them for the sake of our readers. His letter runs thus:

To the editor Chronicle, About Bombay riots an impartial observe will find that in this enquiry both Hindu and Muslim leaders are holding each other responsible for the riots. The witnesses in this enquiry are blaming both the communities or are blaming the government. But no one has given the appropriate explanation. My own explanation is that "it is the religion which is the real calamity in the life of man. It should be uprooted from the rationalized life of man. It should be confined to the ones own house. All temples and mosques for which there takes place bloodshed must be destroyed. Or those should be utilized as libraries and schools. Founding

institutions only for the people of a particular religion should be banned by law. Man's dress should not be the indication of religion. All should wear the same and similar dress compulsorily. Therefore, the man's dress will not be the indication of his religion. If Pathan, Bohri, Brahmin, Kunabi etc. wear the same dress nobody will attack anybody by thinking about his religion. In Europe whether a man is catholic or protestant or theist or atheist is not revealed by his dress. In countries like Iran, Turkasthan etc. the designs of dresses are compulsorily fixed for the people. The people strictly follow that. In India also the people wear variety of caste wise or religion wise dresses. Therefore, the riots between Hindus and Muslims take place with much ease.

Reform Among Untouchables At Rahuri

Shri Laxman Balvant Kulkarni of Rahuri due to his urge for the reform among the untouchables he went to Mang (leather workers) locality and by arguing with the parents brought their children and admitted them to the school. He gave the children some eatables to create interest in education. These children did not take bath days together. Shri Deshpande, Shri Wamanrao, Todarmal and his wife Mrs. Todarmal went to the locality of Mangs (leather working untouchable community) gave bath to their children. Their cloths which were absolutely dirty were washed with soap and washing power. They advised the people there about the importance of cleanliness and education. Is it not a creditable thing to them?

Shradhanand
Date 3 – 8 – 29

Sad Demise

We are very much unhappy to inform that Shri Govind Gopal Kamble of Kem died on 8 – 8 – 29. Shri Kamble was the first school teacher from Solapur District from the untouchable community. He was the first to educate himself in Pune training college from the untouchable community. He had studied up to third year in college. Many untouchable teachers who are

now serving in Solapur District are his students. He had also worked as educational supervisor in Pune, Satara and Solapur Districts. His style of teaching was of a very high standard. A teacher like him is rare in untouchable community. In addition to his teaching work he also used to do some social work whenever he got time. He was deeply religious in temperament. He used to go to Pandharpur very regularly. He was an ardent devotee of Saint Gnyaneshwar. May God bless him with eternal peace.

Yours
N. S. Aidale

Sad Demise

We are very much sorry to inform that Mrs. Sarswatibai Tukarampant Vasu died at Pulgaon on 8- 7 – 29. Sarswatibai was known for her generosity, dutifulness and practicability in her dealing with others in entire Wardha District. She gave advanced education to her children though she herself was educated up to 4th standard. She gave donations very liberally to the educational institutions. She patronized many students. She had continued this philanthropic work up to her death. Sarswatibai has three sons. The eldest son is the B. Sc. Degree holder from the Glasgow University, the second who has studied up to matriculation is looking after the agriculture and the third one is studying the medicine leading to Doctor's degree in Germany. Shri Tukarampant Vasu has decided to give scholarship of Rs. 6 per month to a girl student of a poor family studying in Wardha Maratha Educational School. Shri Devrao Laxman Ravdane informs us that may god bless her soul with eternal peace.

Donation to Bahishkrit Bharat

Shri Tukarampant Vasu gave Rs. 5 as donation to the paper Bahishkrit Bharat in the memory of Sarswatibai Vasu. We are very much thankful to him for his donation.

Editor – Bahishkrit Bharat

Donation
Educational Association
Of Untouchables

Chandraprakash Drama Association donated Rs. 25 to the educational Association functioning at Panvel to promote education among the untouchables. The Panvel educational Association thanks the Drama Association gratefully.

Temple Entry For Untouchables
(From propagator of Hindu Maha Sabha)

How the Hindu Maha Sabha is producing the impact of its propaganda on the touchable Hindus regarding the removal of untouchability has been shown in the work done by the touchable Hindus at Elichpur. At Elichpur in Sultanpur area only by begging money Shri Swami Wimaland has constructed a beautiful Temple by spending Rs. 83000/- The temple committee that has been appointed to look after the management of the temple has decided to open the temple for the worshipping of the deity by the untouchables. Accordingly the temple was opened on 31 July 1929 at the hands of Seth Jamnalal Bajaj. Shri Seth Jamnalal Bajaj was taken to the temple in a huge procession in the afternoon. In the front of the temple there was organized a public meeting under the chairmanship of Dr. Patwardhan. Shri Jamnalal Bajaj and Shri Vinoba Bhave made inspiring speeches in the meeting. After the end of the public meeting under the leadership of Jamnalalji about 100 untouchables entered the temple with him and with full of devotion worshipped the deity. After this the untouchable devotees gave a resounding slogan that is "Victory to Hindu Religion."

In the evening on behalf of the local committee of the Hindu Maha Sabha an "Address of Honour" was presented to Jamnalalji and showed their sympathy to the event that took place in the afternoon. Shri Dastane Vakil, Satyadev Vidyalkar, Dr. Bhojraj, Dr. Sabnis etc. were present in the evening programme.

If the lovers of Hindu religion decided to open at least one temple in each Taluka of Amravati District it will not take much time in eradicating untouchability from the whole District. The kind of sympathy that Shri Swami Vimlanand and the members of the temple committee showed in organizing this programme they deserve all praise for this act of their love for the nation.

News Paper – Nava Kal (New age)

If the workers of Hindu Maha Sabha in Bombay instead of twaddling worthlessly start doing the work against the practice of untouchability in Bombay also the opening of the temples for untouchables will not take much time. But they are not sincere in removing the untouchability from the Hindu society. Talking loudly in the public against the practice of untouchability is their only programme. Merely by passing resolution on paper nothing can happen. Something concrete needs to be done. Will the members of Hindu Maha Sabha in Bombay do something concrete and prove that they do what they talk? They can do this provided they have the desire to do that. Where there is a will there is a way.

Editor – Bahishkrit Bharat

Citation Programme

As announced earlier that in the Ahilyasram Hall of Depressed Classes Mission Society there was a public programme of untouchables on 14 – 7 – 29 at 6 P.M. under the chairmanship of Shripati Ramji Thorat. In this meeting Hon. Subhedar Shri Vishram Gangaram Savadkar 219 Jat Regiment was given the citation as an honour to his work.

Programme

First of all Shri Mansing Waghela of Mission sang the welcome song. Then Subhedar Raghoram Sajjan Ghatge Hon. Bench Magistrate read the citation. Then the citation was presented by the chairman to Shri Vishram Gangaram Savadkar and he was garlanded. After this Shri Tulsiram Laxman Jamagekar sang the song in praise of Shri Savadkar. Shri Patade, Baburao Kaluste, K. R. Madhale, D. V. Gaikwad etc. made their

speeches on the occasion. Subhedar Savadkar is running the hostel for untouchable boys at Mahad by spending Rs. 90/- per month. He was thanked on behalf of all the people of the depressed classes society. Shri Subhedar Saheb's efforts in opening the Chavadar tank of Mahad for the use of the untouchables were also praised in the meeting. Then Subhedar Saheb in his reply speech said that whatever social work he is doing is only due to the blessings of the people. He then explained further stating what is needed for the community for its further progress in all walks of its life. Then spoke the president of the meeting. The people then gave the slogan "victory to Shivaji Maharaj" at the end of the meeting.

Untouchables Satyagraha
In Bengal
Efforts to Enter the Temple of Kali
Arrest of Two Satyagrahis

Two Satyagrahis were arrested on 9th of July on the charge that they entered the Kapil Muni's Kali temple without caring for the orders of the police and the servants there. Six untouchables entered the temple with their plea that the temple must be opened for all and they were arrested.

At Palampur (Madras) about 150 houses were burnt in the locality of the untouchables. The belongings worth Rs. 50 thousand were burnt in the fire.

Untouchables Will Become Muslims Due
to the Atrocities of the Touchables
Touchable – Untouchable Episode
At Punda Taluka Akot
To Shri Mamasahab Joglekar of Akola,

We the untouchables of the village Punda, Taluka Akot bring to your notice that the touchables in our village are prohibiting us in all the public places. On 24th June 1929 all the touchables of the village met in a public meeting held at 9.30 P.M. They have passed the following resolutions.

1) Nobody in the village should employ the Mahar on any work in the village.

2) Shop keepers in the village should not sell anything from their shops.

3) Farmers should not allow the Mahars to enter their farms and if by chance they are seen in their farm they should be severely punished or criminal case should be lodged against them. The farmers are following these instructions strictly. They have blocked even the government roads also for us.

Since, the untouchables are mostly the farm labourers working on the farm of the touchables and hence our living conditions have become precarious. We sometimes try to go to other villages as labourers but the touchables of the village do not allow us to use the roads to go to other villages. Therefore, our whole community has become panicky here as it has been sandwiched from all the corners. There is no use in remaining in Hinduism enduring all these troubles. Therefore, we all the Mahars here have decided to become Muslims saying permanently the good-bye to Hinduism. Since we are helpless at this juncture we have come in appeal to you. Thinking that at least by seeing our pitiable condition you will warn the caste Hindu of our village we have therefore appealed to you.

Yours Sincerely

28 – 7 – 29

By appeals and applications the touchable Hindus will not mend their ways in behaving with the untouchables. We, therefore, must behave in a tit for tat manner only.

Editor – Bahishkrit Bharat
Depressed Classes Education
Society, Dharwad

Dr. Ambedkar is going to visit the above mentioned education society, Dharwad in the first week of September. He is going to discuss about the problems of the Hostel started at Dharwad with both touchable and untouchable leaders of Dharwad.

Yours Sincerely
Balvant Hanmant Varale
Depressed Classes Students
Hostel, Dharwad

Amritsar Municipality has recently passed a resolution that in the primary schools run by the Municipality the training for shoe making will be given to the students in the primary schools. They have decided to appoint a Chamar teacher from the Muslim community to teach this course.

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BAHISHKRIT BHARAT (Untouchable India)

A fortnightly Paper
Editor & Publisher

Dr. Bhimrao Ramji Ambedkar.
Bar-at-Law, Rahim Building,
Poybawadi, Parel, Mumbai

I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday, Dated 6th September, 1929 [issue 18th

Self – Introduction

Public Meeting

On behalf of the Depressed Classes service league in the Mahar locality of Kurla there took place a public meeting on 20 – 8 – 1929 under the chairmanship of Shri Govindrao Ahilaji Bhinde Patil. The meeting was attended by Shri Kholwadikar, Hiranmanbaba of Nasik and other local leaders and Shri Sahadu Vastad, Siduba Khalifa, Vithal Lehana Mukadam and Piraji, a school teacher. Shri Chandorkar said in his speech that the president of the to-day's meeting Shri Bhinde Patil is a Maratha by caste and is the follower of Mahatma Phule. He believes in equality in society. We are fortunate enough to have him as our president for to-day's meeting. Then following resolutions were passed in the meeting.

1 There is no sufficient provisions of light, sanitary facilities and water tap connections in this part of Kurla untouchable locality. We request the Kurla Municipal authority to remove these inconveniences at the earliest.

2 Volunteers must become awake in their work.

3 Hindu organizations must be strengthened.

On these resolutions the speeches were made by Shri Kholwadikar, Hiranmanbaba, Chandorkar etc. Then the chairman explained the whole situation in a soft and cultured language and the meeting came to an end.

yours,
S. K. Chandorkar

Public Request
Shri Chokhamela – Varhad
Education Society
Chokhamela Free Boarding
(Students Hostel) Chandur – Railway
District Amravati

All liberal and wealthy donors are hereby requested to donate money and material liberally for the cause of education of the children in untouchable community. You are aware that the people of the untouchable classes are most poor subsisting only on their manual labour. Hence its condition is very much miserable. Even in this age of progress the untouchables are fixed in worst socio-economic condition. Therefore, to see that this worst condition should not continue we have founded an educational society called “Chokhamela – Varhad Education Society” on 21 – 11 – 1920 at Chandur Railway station. The aim of the society is to help the untouchables in their social economical, religious progress by promoting education right from primary to higher education among them. In this way there is a need of securing their humanly rights of equality along with all other Indians. We have therefore, started a free boarding for the students on 21 – 11 – 1920 at Chandur. Poor students from the untouchables will be admitted to this hostel and their lodging and boarding facility will be provided with free of cost. There are 15 students in the hostel at present. This hostel depends totally on the patronage of the people. Hence the well wishers of the poor people should come forward to help the hostel with money and other necessary material as donation.

Secretary
Shri S. T. Wankhade
Chandur Railway Station

Congratulations to Shri Dikhale

Shri Dikhale has been congratulated on 1 – 8 – 29 by the Depressed Classes students of Depressed Classes Hostel, Pune on his appointment as supervisor under the chairmanship of Kondaji Master (Teacher). The programme was attended by Shri Kamble, Thorat, Ranapise, Patade, Dr. Roy, Gaikwad, Pote Master (Teacher) etc. Shri B. T. Kamble expressed his happiness, while speaking, as he met him after a long time. He described about his lovely nature, good style of teaching the students and his nature of mixing with the students. Then Shri Patade, Shri Ranapise and Shri Thorat spoke about his urge to spread education among the masses. Shri Dikhale worked hard to make the progress of Davad School in a shortest possible time. Shri Dikhale who belongs to an untouchable community is an experienced teacher and both Brahmins and Non-Brahmins have given him good remarks for his appreciable work. Thus a very qualified man has got the position of supervisor is a praiseworthy thing. The school Board should appoint such a man on the post of a permanent position. Then the organizer of the hostel Shri Madhale said that the students of the hostel organized this programme on their own voluntarily.

Bombay Peoples Association's Request to the Self- Respecting Non-Brahmins

From the days the celebration of Ganapati festival has started the festival instead of uniting the Hindus has promoted the caste practices more severely. The tendency in this festival is to strengthen the position of Brahmanism and follow the Brahminical practices in the celebration. Hence the quarrels and skirmishes are quite common during the festival. There is nothing in this celebration of the festival that is advantageous to the Non-Brahmins. Moreover, only the few people celebrate this festival only in Maharashtra hence this festival cannot be called as National festival.

Now days in the name of the Ganapati festival attacking the movement of the Non-Brahmins and the Non-Brahmin

leaders, enhancing the position of Brahmins in the name of Hindu Sanghatan (unity) is going on vigorously. In fact the poor untouchables are nowhere in the festival. Non-Brahmins therefore should boycott this festival everywhere and revise the Navratri festival of Shiva-Bhawani. This festival of Nav-Ratra was celebrated at Dadar (Bombay) last year. Shri Bhavani Navratra festival is very old and is being celebrated all over the country from very ancient time.

Nav-Ratra festival which is celebrated all over the country is the real and the genuine National festival.

Shivaji established Swarajya by entreating the power of Shri Bhavani. Shrimat Ramkrishna Permahansa worshipped Kali Mata (mother) and Swami Vivekanand spread her cult widely. Leaving this Shakti festival aside the Non-Brahmins who are proud of Shivaji should run after the Ganapati festival is in a way degradation of the Non-Brahmins in this part of the country. Therefore, the self-respecting Non-Brahmins should boycott the Ganapati festival and celebrate Nav-Ratra Bhavani festival from village to village. Let there be a clear difference between Ganapati and Bhavani of Non-Brahmins. This can at least avoid the humiliation of the untouchables and the Non-Brahmins in the Brahmin dominated Ganapati festival. The Non-Brahmins who have sold out their self respect alone can participate in the Brahminised Ganapati festival.

Programme of Peoples

Welfare – League

1) Nav-Ratra festival is open to all. All Hindus take part in this festival. Nobody thought in terms of touchable-untouchable while participating the festival. Hundreds of untouchables worshipped the deity. On fifth day women performed their own festival called as “Haldi-Kunku” (applying turmeric and red powder to the forehead). About 300-400 women of touchable and untouchable castes were present for the function. Some speeches were made. The women exchanged turmeric and red powder among them as is the custom in this festival.

2) On Ghat-Sthapana day (beginning of Dasara festival which continues for ten days) Chhatrapati Shivaji's saffron coloured flag was hoisted by Dr. Solanki, the leader of the untouchables and he and the flag were saluted by all. On Dasara day (10th and the last day of the Dasara festival) the flag was carried along the procession and it was brought back in the same procession to its original place.

3) Since only the Non-Brahmins were employed for singing ballads and other religious utterances many Non-Brahmin learned Jewels were brought to the front of the people. Everyday in the evening the games of physical exercises were organized. By this the habits of body building among the young men through the physical exercises were formed. A drama on the election was staged in the evening. A huge public had gathered to witness the drama. The police and the volunteers found it difficult to control the mob.

4) The Dasara procession of Dadar (Bombay) if regarded as unprecedented that will not be much wrong in any way. This kind of huge and most disciplined procession was never scene at any time in the past. The workers of Hindu Sanghatan (unity) must have felt ashamed by seeing the way in which both the touchables and the untouchables had freely mixed in the procession.

The league of people's progress felt that from this year the non-Brahmins by coming together will celebrate Shri Shiva Bhavani Nav-Ratra festival all over Maharashtra. The non-Brahmins must give much stress on celebrating this National Nav-Ratra festival.

Yours Sincerely

Shitaram Keshav Bole (president)

V. N. Vedak (B.A. LL.B.)

V. R. Navalkar (B.A. LL.B.)

Keshav Shitaram Thakare (vice president)

Narhari Vithal Khandake

Jayavant B. Mitbavakar

Kesarinath G. Vagal

Yeshwant Shitaram Thakare,

Secretary

People's welfare league

Dadar Mumbai – 14

See the Leaders of Hindu unity,

Dr. Savarkar's lame Excuse of

A Tooth Aching Patient

It was published in news paper that in the house of fruit selling merchant of Crawford Market, Bombay Shri Govind Ahilaji Bhinde Patil there will be a programme of serving the food in common on account of Shravan month the members will be invited irrespective of their caste to join the eating programme. The programme will be on 19 – 8 – 29 at 11 am. Special invitations were sent to the workers and the leaders of Hindu Sabha and Sanghatan (unity). However many people did not even care to reply the letters. Only Dr. Savarkar sent the letter. His reply was that he had decided to attend the programme but it was exactly at that time only a patient with serious tooth ache came to his dispensary. Therefore, he had to cancel his programme of coming to participate eating programme in common. What we suggest is that the Dr. should have washed the feet of the patient and drunk it because patient came exactly in time and saved the Brahmanism of the Doctor. Another funny example is of Shri R. S. Bahirat, a scale contractor. Shri Bahirat had promised to come for the programme but to avoid the dilemma of eating with the low caste men he chose to abscond from Bombay that day. It is these sinful and orthodox men who had decided to create obstacles in organizing this would have succeeded in their

endeavour but unfortunately for them Shri S. K. Bole was the chairman of the programme. The people of many castes such as Mang, Maratha, Mahar, Brahman, Bhandari, Tailor, Mali (flower sailor) participated in this programme. A Maratha by name Shri Kakade was the priest of this programme and he did well in performing the Sravani rituals. Shri Devarao Naik, Advocate Surve, Shivaram Khatavkar, Kholwadikar, Bapuji Tukaram Pawar, Sakate etc. spoke on the occasion.

Then all the people who attended the programme ate their food sitting in line together and the programme was over.

Yours

K. S. Sakate

Satya Narayan – Eating in Common
Mahars, Mangs & Chambhars Ate
Together in One Dish

On 1 – 9 – 29 at Dadar – Nayagaon at 8 P.M. on behalf of Hindu Maha Sabha worshipping of the deity Satya-Narayan was arranged. When the performance of the rituals was over many prominent leaders spoke on the importance of the Satya-Narayan rituals. After this the eating of the food cooked in the families of the untouchables was carried on. When this was going on a Hindu Mahasabha worker Shri Kanthi ran away taking some Brahmin friends with him. But Dr. Savarkar (Brahman), Dr. Suratkar (Brahman), Dr. Udagaonkar (Brahman), Shri Bhagvat (pleader Brahman), Shri Somanu Master (Teacher Brahman), Shri Nare (Brahman), Shri Bhinde Patil (Maratha), Shri Sakate (Mang), Shri Sakharambuwa Kajrolkar (Chambhar), Shri Kholwadikar (Mahar), Shri Vadvalkar (Mahar) etc. ate together in one dish and those who witnessed this felt that their life goal in attained.

[Yours correspondent]

Vedic Thread Bearing Programme

On 20 – 8 – 29 on account of Narli Purnima (full Mon day in August) on behalf of Dadar (Bombay) social Equality league Vedic Thread bearing ceremony was performed in Damodar Hall Parel by both touchables and untouchables together. Almost 1000 people participated the ceremony. The league has accepted the programme of carrying on the untouchable community to the position of social equality. The work of this league up to this day is almost the work which is worth remembering. The people of almost all communities, particularly the young men participated in the activities of the league with enthusiasm of no small degree. This league has been strenuously making efforts to secure all the rights that the touchable Hindus enjoy to the untouchables. The Vedokt Thread bearing ceremony is the part of that effort. On this above mentioned full moon day the vice-president of the league Shri Devarao Naik gave sacred thread to all the untouchables present in the congregation uttering Gayatri Mantra on them. They all also joined him in uttering the Mantra. Shri Gopinath Pradhan and Shri Kadrekar of the league helped the main Acharya as the Agnihotri Priests. Many touchable Hindus were present to witness the ceremony that went on for some time. Many news paper reporters, photographers etc. were present to collect the news. This programme ended only after some leaders like Devrao Naik, S. S. Gupte, Shri Kavali, Kholwadikar etc. made their speeches explaining the importance of the ceremony.

Open challenge to This Kautilya

After the second meeting of the “Self – Respect Conference” that took place at Chitegaon, Dist. Nasik a person bearing a nick name “Kautilya” wrote in the paper called “Sudarshan” against Dr. Ambedkar and Devrao Naik under the title “from their thinking.” This nick named writer thinks that the way in which the movement of the untouchables is going on if continues there will be quarrels and divisions among the untouchables and this will ultimately lead to the closer of the movement of the untouchables. What kind of critic he is can be guessed on the name that the critic has borne and it can be

easily understood. He praises Dr. Ambedkar on one hand and does the work of mud throwing on him on the other hand. His genuine intention seems to be to help the groups among the untouchables to go further and weaken the strength of the movement of the untouchables. Since the critic does not come out openly with his name shows the wicked designs behind his writing.

Sometimes Shri Khaimode's name was also involved in this episode of writing in the name of nick-named writer. Shri Khairmode wrote a letter to the editor of the paper sudarshan for declaring the truth but the editor did not disclose the name of fictitious writer.

In the end the editor of the paper "Sudarshan" was requested to disclose the name of the fictitious writer to stop creating unhealthy atmosphere among the workers of the movement of the untouchables. If he does this then after answering his writing people will decide what is wrong and what is right in his writing. If the writer does not disclose his name let him continue his writing. Our only request to the people is that they should consider his writing as a matter worth throwing in the waste paper basket.

Yours Sincerely
Diwakar Nevaji Pagare
B.I.T. Labour Camp Sion
Bombay, No.22

BAHISHKRIT BHARAT

Friday Dated 6th Sept. 1929

Our Statement

It is not possible in this world to satisfy all. If anybody tries to make all the people satisfied it will be his failure. Similarly there is none in this world who can be called as one who has no enemies. Among the five Pandavas Yudhister has been called as Ajatsatru – without enemies. Yudhister was

not enemical to anybody, from this point of view he was non-inimical. But his own brother Duryodhan was enemical to him. It is impossible for a man in public life to keep everybody satisfied. If anybody thinks that he will satisfy all in his public life it is impossible for him. Moreover, while doing that it will not be possible for him to follow any principle as such. When we entered into public life we never felt that we will be free from criticism. Public life is the area like war field and there is a need to fight the opponents and in this fight it is difficult to presume when the friend will convert himself into enemy. Therefore, whenever parties attack us on different occasions we are not much worried about that. We fully trust the principles which we have accepted with much consideration. We firmly believe in the holiness of our purpose. It is due to these premises of our thinking we are not much worried about our critics. Due to adverse circumstances sometimes disappointment tries to overtake us but we have not allowed it overpower us. We do not claim that we do not commit mistakes. If anybody points out our mistakes honestly we do not feel anything bad about it. Not only this but we thank that man and start thinking about those mistakes which are pointed out to us. Who is there in human society that can be regarded as blemish free completely? We can see many classes of our critics. Some critics attack us because of their differences on public problems. Some critics attack us due to their differences in our private problems. There are some who believe in the eradication of the untouchability and think that we are extremists in our views over that problem. Therefore, they attack us very vehemently. Some think that we are moderates therefore they express their wrath against us.

Thus there are two classes of our enemies' internal enemies and external enemies.

There people who feel sympathetic to our objectives but disagree with other details, they have difference of opinion with us but they do not wish to oppose our movement, they are sympathetic but not completely agreeable. We do not regard such critics as our enemies.

The touchable critics can be included among the external critics. In this category there are many groups holding variety of opinion on the problem. A group thinks that the untouchability is not disgrace to Hinduism but it is a glory of it. The caste system is an important feature of Hinduism, if the caste system is destroyed the Hinduism will remain only in name. This class is bound to condemn us outright in our efforts.

There is another group which thinks that coming together, meeting each other is alright but other social restrictions must remain as they are. These groups are the severe critics of our movement which we have launched very seriously against the practice of untouchability. Those who support eating together, sitting together etc. think that the untouchability will disappear in course of time automatically, therefore, the untouchables who are launching movements must keep quiet. But these people do not show their courage to say that the practice of untouchability is an injustice and hence it must be destroyed at any cost. They do not feel pity for the ills from which the untouchables are suffering in Hindu society. Those who argue that we should go slow are themselves unable to tell us that, what is that speed with which, we should go ahead in point of the speed of time. We are sure that they are unable to answer this question in concrete terms. The second category of workers is of Hindu Maha Sabha. Their main purpose is to prevent the people particularly the untouchables from converting to Islam or Christianity to strengthen the numerical strength of the Hindus. They give value to the principles like social justice, social equality and brotherhood. Keep the untouchables pleased by using the soft language and the language of the promises and assure them about the demands that they make in future but do in reality nothing is their overall policy on which their activities are based in this matter. Untouchables should work in their organization under their leadership is their main aim and hence they do not support the separate and independent movement which the untouchables have launched independently under their own leaders. Therefore, they hate their movement and hate their leaders. These Hippocratic Hindu leaders of Hindu Mahasabha and Hindu

Sanghatan (unity) think that the untouchables should not launch their independent movement should not demand for equality rights, whatever the Hindus give them they should remain satisfied with that as Hindus gift to them, they should not agitate to break the frame work of the caste system. There are some leaders who feel that the untouchables should not be after the temple entry movement. They should follow the path of Brahmo Samaj and Arya Samaj and accept the leadership of the Non-Brahmin movement.

Now if we come to the untouchables themselves we find that among them some are caste prejudiced and some are personally prejudiced against some individual leaders. There are many castes and sub-castes among the untouchables. There are people who propagate that their caste and sub-caste is much superior to other caste and sub-caste and hence they propagate that their caste and sub-caste purity must be maintained. Therefore, these do not support the idea that there should be one movement of all the untouchables for the eradication of untouchability and the caste system. Therefore, they feel that their sub-caste system should not be disturbed in any way. Some of them also think that their leadership will be merged in the main stream of the struggle and it will be their individual loss. This will reduce many into the position of followers rather than maintaining them the leaders. This change will be the set back to the position of those who thought that the leadership was the individual monopoly of them. They also think that if the people remain ignorant that has the advantage of holding their leadership over such people. Hence any movement of awakening the masses is intolerable to them. They have therefore, started their work of blaming the leaders who are launching the movement of awakening the untouchables. It is for this reason only these group leaders are doing the mud throwing on Dr. Ambedkar and they have begun quarreling with him. Their view is that Dr. Ambedkar should not only guide them, should not only lead them but he should carry them on his back. If a guest comes to the host the host will serve him with food but his food is to be eaten by the guest only. Unfortunately Dr. Ambedkar faces the troubles from

many such selfish and self-centered men in his movement. There are such men who are not only critical about his movement but by criticizing him openly they join the group of people who are inimical to his movement and ideas. They sometimes join such people who are not only inimical to Dr. Ambedkar but are also staunch opponents of the equality and self-respecting movement of the untouchables. Now there is another group of critics which criticizes because of its honest view of the problem. Some critics in this group view our movement as extremist and some as moderate. Both these groups of critics are our sympathizers. It is true that we did not want to adopt extremist stand unnecessarily and harm the feelings of our well-wishers. But it is also true that when there is no alternative to the extremists view our opponent plead adopting the method of extremism. Those who think that we are moderates we honour their feelings. But it seems that they do not take into account our genuine difficulties. Our policy is that we must carry our movement peacefully, lawfully and justifiably. Our extremist friends charge us that we are undependable. Why did Dr. Ambedkar withdraw Mahar Vatan Bill has already been explained in *Bahishkrit Bharat*. However these critics are showing that by withdrawing the Bill Dr. Ambedkar has shown his undependability. To get a Bill passed in the legislature depends upon many other members. The government, the Muslim members, Brahman and Non-Brahmin members had all joined together to defeat the bill. The causes of their determination to defeat the bill have already been explained. The select committee had altered the bill and this altered bill would have been passed had Dr. Ambedkar not withdrawn the bill. Mahars would have faced the situation which would have been bad to worst. In case of Mahad Satyagraha and Amba Devi temple Satyagraha at Amravati there are same people who charge Dr. Ambedkar as undependable. As far as possible never strain the issue to the extremity, where the nail can work there is no need of making use of axe and not to exhaust the entire energy and enthusiasm of the untouchable workers in one issue is our well considered policy. If somebody says that this is our moderate policy let

him say that. It is true that one must have courage in launching the movement but going on dashing like a pig in any important movement is wrong.

Therefore we have accepted the Middle Path

It is a path between Moderate Path and Extreme Path. It is a path of courage, valour and an independent outlook. But there is no scope in this path to make haste and resort to anger. Thus the moderates are asking us to go slow and extremist are asking as to jump into the ditch without considering its prose and cones. But we have to think about the security and the strength of our movement. The principles on which we are trying to raise the edifice of our movement are such that we are prepared to co-operate with any party, any individual and association if those principle are safe and secure. We believe in securing sympathy from others. But we need no sympathy if that meant the compromising our principles that we have accepted after deep consideration. If we satisfy one class of critics another class of critics is bound to remain unhappy and that class is bound to critical about us. In these circumstances it is better to follow the path of principles which we have worked out for ourselves without troubling much our critics or sympathizers. A man can deceive all the people for a part of time, he can deceive part of people all the time but he cannot deceive all the people all the time.

Incidental Thoughts

1. Example of Datta-Darbar (Temple)

At Elichpur "Datta-Darbar" has been thrown open to all the people including the untouchables. The majourity of the members of the temple committee was in favour of opening the temple to all, though the few members were opposed to it. The main credit goes to Sheth Jamnalal Bajaj. The Datta-Darbar is an important temple in that area therefore it is likely that this will have effect on other temples. Datta-Darbar is the temple of god Datta. Datta cult is a cult associated with more orthodox and conservative religious practices. It stringently

follows the caste practices. In the cult of the medieval saints these practices are not observed that strictly. But in the temple of Vithoba of Pandarpur yet the untouchable's entry is not permitted. But here quite contrary has happened. In fact the beginning of the Datt cult seems to have been made in the saint's practices and the form of Brahmanism it acquired is a subsequent development. In the cult of Mahanubhava the worship of Krishna and Datt is there right from the beginning and the spread of Mahanubhava cult is not only in Maharashtra but it is there in Panjab and even in Afghanistan. The oldest Marathi literature is of Mahanubhavas. In the cult of Mahanubhavas there is no support to caste system and the Brahminical orthodoxy. There is no doubt that the present day orthodox cult of Datt is a later development. To convert the god whether into liberal or orthodox is in the hands of his devotees. The form of the god goes on changing as per the changes in the views of the worshippers. Worshippers attach their own views to the god. If the devotee is orthodox the god is also the orthodox and if devotee is unorthodox the god is also unorthodox. If the devotee is non-vegetarian the god is also the non-vegetarian, if the devotee is corrupt the god is also corrupt, if the devotee is irritable god is also irritable. This is the situation we generally find about the character of the gods everywhere. The followers of Hinduism in order to avoid the pollution of the gods by the touch of the untouchables kept their gods and goddesses into the lock up. Even the wind coming from the side of the untouchables should not flow towards the deities in the temples is their idea. This idea of purity has been produced by the followers only. In Khandesh a Mahar woman entered the Ram temple she was beaten by the Brahmins and she was made to give in writing that she will not repeat this act again. This is published in news paper. Ram ate the fruits of Jujubi tree tasted by Shabari an Anarya woman and when to worship the same Ram an untouchable woman had come she was beaten by the Brahmins saying that the woman who had come to break the image of Ram was a demon. In Delhi also some untouchables made efforts to enter the Hindu temple but there the orthodox caste Hindus made

hue and cry was the news that was published in the news paper. How the Hindu gods are also affected by the Hindu orthodoxy can be seen by these examples. Men like Sheth Jamnalal Bajaj who are making efforts to free the Hindu deities from Hindu orthodoxy are really a great work of national importance that they are doing. It is said that Ravan had imprisoned 33 crores of gods and it is also said that he was a learned man expert in the knowledge of the Vedas is the version of the Puranas. But today these orthodox Ravanans have imprisoned the Ram in his own temples.

2. Now See This Picture

Now how does the disciple of Mahatma Gandhi like Jamnalal Bajaj behave following the teachings of Gandhiji is seen from the example of Datta-Darbar. But unfortunately this is not the case with all other disciples of Mahatma Gandhi. Not only this but there are many who call themselves the disciples of Mahatma Gandhi but reject his teaching about untouchability. The programme of Mahatmaji has been implemented quite appropriately in Bardoli Taluka hence it is said that this Taluka is much ahead in its progress of self-awareness. In this Taluka the use of Khadi may have advanced much, it must have advanced in launching Satyagraha with peace and discipline, but in matters of anti-untouchability campaign the Taluka is only there where it was. In this Taluka there is a big village called Mata and there a rich merchant of Bombay has started a dispensary in charity. In this dispensary a Doctor committed a big mistake. The mistake was that the Doctor while examining the patient of an untouchable caste he touched the patient. The caste Hindus made a hue and cry against him. He had to ask the people for pardon in writing otherwise he would have packed his belongings for Bombay. Among the disciples of Mahatmaji the men like Jamnalal Bajaj are exceptions. Others are staunch casteist orthodox Hindus. In Maharashtra caste Hindus by and large are opposed to Gandhiji's anti-untouchability programme and are staunch in their support to castes and the practice of untouchability. Nava-Kal and Chitramaya Jagat in these two papers they write much

about Gandhiji's programme and propaganda but never touch the subjects like untouchability and the caste system. It is something like regarding someone as God accepting only that part of his teaching which is liked by the follower. Their contention is that remaining part of his teaching is not for them. Mahatmaji has kept an untouchable girl in his house and he looks after her as his daughter but for his disciples this is not the thing to be followed by them. But Mahatmaji does not tell them that the reform is an option. He tells them that the practice of untouchability is inhuman, irreligious and injustice. Therefore he says that the untouchability should be destroyed from the society.

3. Trade Union of Haridas

In Bombay two years back there was a big debate whether entertainment programme (Mela) of untouchable boys is to be allowed to be staged in front of the Ganapati of the Brahman Sabha during the Ganapati festival or not is known to our readers. Many other groups that performed public function of Ganapati festival allowed these boys to stage their programme and some groups even went to the extent of felicitating them for their good programme. This irritated some orthodox people. Then singers of the songs in praise of god (called Haridas) refused to accept the programme of untouchable boys that staged the programme. The song singers (Haridasas) formed their own group and boycotted the programme. It is better that these Haridasas stopped staging their programme because their programmes were based on supporting untouchability, caste system, orthodoxy and blind faith. It is good that the disease disappeared without medicine. Reformers should feel happy that by seeing the light of reform if the owls of reactionary thought are hiding in dark. It is blessing in disguise for new India which is likely to emerge.

Hindu Temple And The
Untouchability
Speech by Sheth Jamnalal Bajaj

In the month of 31st July last at Elichpur in Khandesh a programme of opening the temple "Datta-Darbar" (Datta Temple) was organized on behalf of the untouchability Eradication wing of the Indian National Congress. On this occasion it was declared that all the trustees of the temple are unanimous in declaring the opening of the temple for the entry of the untouchables. Opening of the temple has been mentioned on the board that was displayed in front of the temple. The Board was inaugurated by Sheth Jamnalal Bajaj. Sheth Jamnalal Bajaj entered the temple along with some untouchable brothers after inaugurating the Board. Sheth Jamnalal Bajaj spoke the following on this occasion.

The untouchables who are our own co-religionists were neglected by us till to this day. From today we are opening the doors of this temple for them also. I hope on this occasion you are not expecting very learned speech from me. Because you know that I am not a learned Shastri or Pandit. To make critical appraisal of the religious books is not my creed. I am not versed in Sanskrit language. The people whom we are regarding as untouchables their problem is very simple and clear. To explain this simple problem there need no scholarship or acquisition of knowledge. It is a matter of treating them with justice. Not only is this but it an effort of high caste Hindus to wash out their sin which they have accumulated for years together. Nobody can deny that the way in which we have been treating the untouchables is an unpardonable crime that we have been committing. Our family religion is such that only the elderly person should run the headship of the family. His responsibility is to take care of looking after everybody in the family including the weak and feeble. Taking care and treating alike of all the members of the family is the moral duty of the head of the family. Family religion is not based on give and take it is based on love, love for all the members in the family. Society is also a kind of family. The religion of the family must also be applicable there in society. The upper classes and superior individuals in society must share the responsibility of bringing up of those classes and individuals who are weak, suppressed and are

backward. Some people argue that the people of untouchable communities are unclean, ignorant and dull and hence there is a need of taking care of them. We must teach the lesson of cleanliness to them we must make them wise and intelligent. This way we must produce a spark of humanity in them. But we do nothing of this kind. We do not go near them, we do not allow them to enter the temple. We think that by his entry into the temple the god pollutes himself. Hence we prevent his entry into the temple. Is it not a tragedy in the life of the caste Hindus? Is it not a shameful act on the part of the caste Hindus?

Harassment of the God

I have just now told you about our family religion. The father who gives partial treatment to his children what can you say about him? Or the elderly children keep the younger ones separated from their mother forcibly what will you say about it? What kind of pains this behaviour of elder sons towards the younger ones will create for mother is just unimaginable. Similarly the preventing our own brothers from entering the temple would mean to axe the principle of religion centered around the deity of the temple. When we are advanced and well placed is not our duty to help the poor, weak and suppressed to come on par with us and enable them to enjoy in our society? The god belongs to all he does not belong only to the privileged few. The god does not distinguish between rich and poor. All are equal in the temple of god. Mother takes more care of the weak and problem facing children.

The Role of Temples

If the role of temples is to be fulfilled then the purpose for which they have been erected should be fulfilled. Attaching our own views to gods in temples we have become a matter of ridicule by the people all over the world. Our purpose of inner attainment and liberal views must be reflected in the ideas that are associated with the temples. Otherwise only our hypocrisy will be reflected there and we will be the subject of word's ridicule.

Allowing our untouchable brothers into the temple means handing over the child to the mother from whom the child has been forcibly snatched away. God is the mother of all human beings. By forcibly keeping away the children (untouchables) of god away from him we have harmed the feelings of god beyond any measure. We should never forget this harmful work which we have done due to our selfish motto.

He then declared in the end that with this "I declare that from today the Datta-Darbar will be open for all the Hindus for worship. Hereafter all the Hindus will sit here together along with their family members and pray the god to receive inspiration to find solace over the problems that trouble them in their family affairs and find peace and tranquility in their urge for eternal peace and solace. I congratulate all those who helped to bring about this immemorial event of human elevation oneness and brotherhood. May god give them strength to repeat this kind of holy work again and again to make India a Holy land.

Removal of Untouchability

(Writer: Vasudev Sitaram Dhongade)

Religious Books: from scriptures point of view can we destroy the untouchability? This question must be solved by the religious preceptors. But in our opinion this question must be solved by our national leaders and that too with the help of our thinking ability. Recently in our Brahman community the marriages in adult age, female education are in vogue, going abroad is in practice, the practice of bald-headedness of a widow has been stopped, the caste wise professions are being ignored and in case of these practices we have ignored the dictates of the Shastras. But in case of the practice of the untouchability only touching and untouching are not involved. In this practice, there involved hate and hatred, rudeness and contempt. The real remedy in our opinion is the change in the overall outlook of the untouchables. By rousing the untouchables from their sluggishness they must be told that so long as they are illiterate poor, devoid of self-respect and imbecile there is no use of any movement of reform here.

Because the Muslims of this country have not begged for these things, they have acquired all these things with the help of their muscle power. The Muslims never came to the Hindus asking for removing their untouchability, why should the untouchables tolerate their untouchability is their real problem. Doing injustice is bad but tolerating injustice is still worst. In short there is no doubt that the change of heart of the caste Hindus is important but more than that the standing up by the so called untouchables with their self-respect against this injustice is an important remedy on these age-old ills of Hindu society. Many institutions written in the ancient Shastras have disappeared. Where are the Varnas and Ashramas? Why should we point out Shastras only in case of the practice of the untouchability? Cleanliness, eating of the carrion etc. is mere lame excuse to perpetuate the practice of untouchability. It only means that the untouchables should acquire merit and be equal to the position of the caste Hindus. All reforms have come true, all other evil practices have disappeared but the practice of untouchability has remained. It is tied with the general caste system of the Hindus. We have no moral courage to stand against it is the real cause of the continuation of this evil.

Magazine

A Brahman Monthly

Wearing of Sacred Thread

By Mahars At Manmad

26 People Wore The Holi Thread

Wrestling Places of Mahars

On 20th August at Manmad near Railway station in the house of Shri Pawar some 26 Mahars ceremoniously wore the sacred thread (Yajnopavita). Shri Pawar belongs to the village Nandgaon and he is a friend of Dr. Ambedkar. A man from Brahman community had also participated in this programme. Shri R. L. Joshi, the scout organizer, it is said that, has also made arrangement for wrestling of the untouchables on the wrestling ground along with all others.

Inter-Dinning And The Satya-Narayan Ceremony of The Untouchables

On 27 – 8 – 29 the Bombay 'Social Equality League' had arranged for Satya-Narayan ceremony and the Inter-Dinning programme at Panvel in the residence of Shri Vishnu Bhagoji Poshirkar. Similarly on second day at the residence of Shri Shitaram N. Shivatarkar there was an inter-dinning programme among some family members. Shri Devrao Naik, Shri D. B. Pradhan, Shri S. S. Gupte, Shri R. D. Kavali and Shri B. R. Kadrekar were present in the programme. This was the first occasion where the touchables participated in the programme of Satyanarayan ceremony organized by the untouchables. As priests of the programme Shri Devarao Naik and Shri Kadrekar performed all the details of the ceremony.

Letters of Lokahitwadi

No. 11

Information About The Muslims

Continued from 17th Issue

Umar was born in Macca. Earlier he was an idol worshipper and had become a Muslim. In the army of Mohamad he rose to the position of a Sardar. His daughter Hapsa was given to Mohamad in marriage. He was an ardent Muslim and was a man of simple living. The living standard of his soldiers and his should be the same was his opinion. Hence he used to work like soldiers and live like soldiers. Kings, ambassadors and emissaries used to come to him. His living style was a great surprise to them. He conquered Iran, he converted Misra country into Muslim. He used to kill those instantly who refused to become Muslims. Islam spread like a wild fire during his regime. His state became militarily strong. He did not allow any soldier or military leader to enjoy luxury. He was an enemy of luxury. He had secured enough wealth, gold and ornaments in the conquests but he never touched that. He used to live in tents. He used to distribute wealth among the poor. Man must please god. What is the use of showing pomp and luxury to man was his opinion. Low qualities bread water and salt was

his only food throughout his life. He built many Mosques by spending enormous money and destroyed the temples. He paid much attention towards administration and military administration and administration of justice was particularly cared by him. It is said that he conquered 36000/- cities, destroyed 4000/- temples and built 1400 Mosques. The Badshaha of Iran sent a golden bordered silken cloth of a gigantic size and beautifully woven and wrote to him that this woolen carpet is worth using hence he should use it. But he not only ignored it but by cutting it into pieces he distributed it among his soldiers. He burnt the library of Iran and stated that the Koran is the embodiment of all knowledge. Why should we need other books was his question. The learned men say that this is a bad act he did. He started the Hizari Era. The scattered sentences of Koran were collected together and produced a book. Similarly the speeches of Mohamad were remembered and were reproduced in writing. He was killed by a man accidentally. While on his death bed he made Usman as his successor. In fact the deeds of Umar are great but Muslims of Shia cults hate him and celebrate the day of his death as a religious festival. After this Usman became the Khalifa. He was a poor man. He started enjoying the wealth. By seeing this other generals also started enjoying the luxury. But he spread Islam in many provinces. His soldiers by crossing Iran reached the borders of India. After some days there was a quarreling among his soldiers and Mohamad the son of Abu Baker killed him. While dying he made Ali his successor. Then Ali was killed by a soldier in 661 and after this Khalifat was no more. And prophesy of the Mohamade that after him Khalifat will continue for 30 years came true.

The Muslims of Shia sect regard 12 Imams as genuine Imams. Abu Baker, Umar and Usman are regarded as the Imams who had usurped their position with false claim and had usurped the power. In short Ali was the first Imam and including other 11 Imams there were in all 12 Imams and they were as follows:

(1)Ali (2) Hasan (3) Husain (4) second Ali (5) Mohamad

(6) Jafar (7) Musa (8) Third Ali (9) Mahamad (10) 9th Ali (11) Hasan and (12) Mahamad. This last Mahamad died in 579 when he was 12 years old. With his death ended the race of Ali. But the Muslims of Shia sect believe that Ali did not die, he has ascended the sky and he will come down again to rule the earth. It is also believed that it has been said by Mahamad that his descendants will once again rule this world and then there will be the end of this world. Therefore, many kings keep the horse ready with saddle on its back.

Muslims regard him as last Paigambar. Those who are not Muslims are called as "Kafer". Kafer is he who does not follow Mahamad Paigambar and

Koran. Muslims believe that there is only one god and not many gods and that one god chose Mahamad to declare his message (religion) to the world. This has been engraved on the gold coin issued during the reign of Akbar.

Satyagraha of Cloth Making
Untouchables
Temple Entry in Delhi
Ultimatum

A cloth making community which is regarded as the community of untouchables has asked for the permission to enter the temple. The Mahamedan mendicants are also permitted to enter this temple. But weavers are not permitted to go there. The people of weavers caste have issued the notice that they will enter the temple on the last day of the Sravan month (August). The officialdom has become much worried there.

BAHISHKRIT BHARAT

(Untouchable India)

Year 2nd] Friday Dated 4th October, 1929 [issue 19-20

Self – Introduction

Shri Somavamshiya Ganesh Festival Nandgaon

Like last year this year also the procession of Ganapati image placing it on chariot was taken out on the day of the immersion of the image of Ganapai. The entertainment programme staged by the boys was highly impressive. Their variety of entertainment programmes in the procession was very much impressive.

On 13 – 9 – 29 an account of Hindu festival Ekadasi there was a Kirtan (singing of songs with music in praise of god) staged by Shri Salunke in front of the image of God Ganapati. Shri Murlidhar Govind Ratnaparkhi (Brahman) by giving cloths to the Mahar, Mang and Chambhar boys taught them games of physical exercises by going to their own locality. After Ganapati immersion in the evening at 7 P.M Shri Lele B.A; LL.B (Brahman) addressed the people that had gathered there. He said that we the touchable Hindus have done injustice to you people for so many years. As expiation for that I am standing before you to speak. You are in no way inferior to anybody, you should roar like a lion against injustice. You must confront the touchables that have kept you in dark for many years. It is the merit of Shri Lele that he does not distinguish between man and man.

It is the school teachers Shri Shankarrao Khanderao Gangurde and Krishnaji Raghunath Gangurde who made efforts in producing the entertaining party of boys in the festival mentioned above. Shri Rambhau Raghunath Jamdhade also gave a very thought provoking speech.

The caste Hindus who show sometimes the lip sympathy to the cause of untouchables are hereby told that we do not want your lip sympathy hereafter. We want sympathy with active support. The support given by men like Shri Lele and Ratnaparkhe is the real service to the untouchables. The programme ended ultimately by praying the god Ganapati for

the welfare of the untouchables and for the lengthy life for our leader Dr. Ambedkar Saheb.

Yours
bediently

Ramchandra Ranoji Pawar Nandgaon
Untouchable Service League Nasik Road

Their Public Ganapati Festival And The Programme That Was Organized

On Saturday dated 7 – 9 – 29 from 9 A.M to 12 Noon the procession of Ganapati image continued. About 2000 untouchable men and women had joined the procession. Then the image of Ganapati was installed in the Pandal.

On Thursday dated 12 – 9 – 29 there was a public function under the chairmanship of Shri Gadge Maharaj. Shri Gadge Maharaj dealt with the issue of untouchability and he asked the learned people to take the issue of untouchability seriously. Shri Shitaramdas Shastri Maharaj and Pandit Nehru were present for this meeting. About 3000 people were present in this meeting.

On Saturday, dated 14 – 9 – 29 The Brahman Seva Samaj staged a drama in the evening the people in the Drama party were all reform minded men. They are doing the work of social reform such as eradication of untouchability very sincerely. May god strengthen in them the same sense of good will.

On Sunday, dated 15 – 9 – 29 from 6 to 10 in the evening there took place the programme of the procession of Ganapati image. There were about 6000 untouchables in the procession. The games of physical exercises and entertainments were exhibited in the procession. The game players were presented the silver medals in the end of the programme. A drama was staged at the end of the programme in the evening. Untouchables should continue to help themselves this way. This will promote the sense and idea of self-help in them

rapidly and go on adding strength to their movement which they have launched against their slavery.

Yours Sincerely

M. B. Davare, Vinchur Secretary,
Bahishkrit Seva Sangh,
Nasik Road.

Ganapati Festival At Panvel

Last year Ganapati Immersion was done by Shri Ramkrishna Gangaram Bhatankar in Wadala Lake. At that time nobody prevented him to do that in that Lake. Not only this but nobody even discussed this issue for the whole year. But this year the members of the Ballaleshwar temple committee have sent an application with their own signature to the Mamledar (Tahasildar) of Panvel. In that application they have stated that last year an untouchable by name Bhatankar immersed his Ganapati in the Wadala lake called Devghat. This practice of untouchables immersing their Ganapati there was never there earlier. If they do that this year also there will be the disturbance in peace. Hence there is a need of government preventing that. It is surprising that the Brahmins who call British Government as the Government of Saitan are ultimately trying to polish their shoes.

On account of this application there was a much trouble in the village. There the people except the members of the temple committee argued on this application that they have no objection for the Ganapati immersion by Bhatankar in the Devghat area. The Gujarati and Deccani Hindus gave in writing that they have no objection to Shri Bhatankar's immersion of Ganapati there. When this was happening an event took place here. On 8 – 9 – 29 a procession of oil makers (Teli) was going on from the road that passed through the Muslim Lane. The Muslims objected to the procession going from their lane. The Hindus became annoyed on this and they met in their public meeting on the same day. It was decided in the meeting that on 11 – 9 – 29 they should all go through the Muslim lane in procession.

In this meeting some Brahmins asked Bhatankar that whether the untouchables are going to help them or not. Bhatankar replied on behalf of the untouchables that they will make all sacrifice for the cause of Hinduism. When you call us we will run to your help to protect Hinduism. But you should not neglect our rights. On this all the caste Hindus that had gathered there shouted loudly that from today the untouchables will enjoy all the rights along with the caste Hindus. We have taken this decision they said, before coming to this meeting. Here Mamledar had phoned collector, Deputy Collector, police officers etc. and they all came with their police force there. In response to Shri Bhatankar's call almost one thousand untouchables also gathered there. The procession of both touchables and untouchables went through the Muslim lane. All Hindus went in procession through the Muslim lane dancing almost in trance. But unfortunately for untouchables on Thursday the Mamledar issued notice to Shri Bhatankar under the act 144. In the notice it was stated that there is no objection to the immersing of Ganapati in the Devaghat Tank but they should not enter into the open space around the temple of deity Ballaleshwar. In case of transgression they will be prosecuted under the act of 188. This notice created serious anxiety among the people. On this all the people assured Bhatankar that they will all attend his programme of Ganapati immersion. Atmaram Shet Atavane the president of the Panvel Municipality assured him that the place where he will immerse his Ganapati all touchable Hindus will also immerse their Ganapatis there only. The untouchables Ganapati immersion procession started at 4 P.M. under the leadership of Shri Shivatarkar and Subhedar Shiravale.

The local leaders of the untouchables Shri Baliram Bhatankar, Ramkrishna Bhatankar, Yeshwant Bhatankar, Vishnu Poshilkar etc. were in the procession. When the procession came in front of the pleader Shankarrao Patki's house he gayfully welcomed it. Then with the participation of Patki Vakil (pleader), Ranger Gute, Joshi Vakil, some C. K. P. people, some Marathas and some Gujarati brothers the procession came in front of the house of Shri Atavane Shet,

Shet fired the gun and welcomed the procession. Then he joined the procession by taking the image of his Ganapati. The Brahmins and Non-Brahmins continued to join the procession and its size went on growing as it proceeded ahead. This way the procession came to the front of the Ballaleshwar temple. Then there came to the front 2-3 Brahmins. Yes men of the British officers and started arguing that let there be some compromise. Their argument was that the Ganapati of untouchables should be brought up to the border of the prohibited area around the temple. And then the Brahmins will carry that Ganapati from there and immerse it. This suggestion was not accepted by Shri Shrivtarkar, Shri Bhatankar, Shri Joshi and Shri Patki Vakil.

The touchable Hindus also started criticizing the members of the temple committee. The Brahmin members of the temple committee were clearly told by Shri Shrivatarkar that the untouchables will immerse their Ganapati near the hill of the lake. We know the Brahmins who work in congress, demand Swarajya but work in enslaving their own brothers. Hence we do not want to make any compromise with those whose minds are rotten. Atavane Shet immediately ordered for a small boat and placed his and some untouchable's Ganapatis including Bhatankar's and took the boat to the Devghat area. There Ganapatis were placed on the ground. The thunderously clapped when Ganapatis were placed on the ground removing from the boat. By shouting Gajanan Maharaj ki Jai, Shivaji Maharaj ki Jai and Dr. Ambedkar Maharaj ki Jai, they immersed Ganapati in the water. In the end eatables (Prasad) were distributed among the people. Everybody in the gathering blamed the members of the temple committee.

Public Ganapati Festival
At Dadar
Ganapati In Police Custody
Untouchables Victory

Last year untouchables to establish their right to worship

Ganapati struggled peacefully and unitedly. As a result of this struggle at the end untouchables won the right of keeping the material of worshipping Ganapati in the interior of the temple. As a first step of partial success untouchables withdrew their agitation. The priest was supposed to offer the worshipping material kept inside the temple by the untouchables. The untouchables accepted the compromise thinking that the things should not go to the extreme extent for the first year only.

This years' general meeting of the Ganapati festival created a dilemma by passing a resolution that the old practice which continued up to the year before last must continue. On one hand there was the resolution of promise given to the untouchables last year and on the other hand the resolution passed by the general body this year was the problem that stood in between. On 3rd September 1928 some members of the Samaj Samata Sangh were called to discuss with Dr. Jawale in his house. Here Shri Devarao Naik told the members that the question of untouchables has become very much serious. This is ridiculous that the touch of the untouchables makes the image of the god polluted. This caste based idea is very much harmful for the unity of the Hindus. In fact by the touch of the image man should become purified and not otherwise. Therefore the untouchables should be permitted to worship the god Ganapati by their own hands. This will be considered was the reply given by Dr. Jawale. Next day the temple committee took the decision and it was published in news paper "Nava Kal" (new age) that any Hindu can offer flower to the image of God Ganapati standing outside the portion of wall curtain.

On last Saturday, the Ganesh Chaturthi day dated 7 – 9 – 29 to exercise the right of garlanding was to begin from 8 A. M. itself. One police sergeant, one superintendent, 2 to 3 constables, one constable were kept for supervision and for maintaining law and order. In addition to this the armed police and prison vehicle were also there. This is really much surprising that the conservative Hindus require this kind of government help against their own brothers who wish to worship the God perpetually which the caste Hindus also do. The caste Hindus

had also brought the team of strong and sturdy men who were wandering here and there staring at the congregation of the poor untouchables who were meekly waiting for the opportunity to worship the God Ganapati. The members of the Samaj Samata Sangh like Shri Naik, Shri Pradhan, Shri Kadrekar, Shri Kavali, Shri Gupte and Dr. Pradhan etc. were arguing against the temple committee members who had objected to the worship by the untouchables. Almost one thousand untouchables had gathered there in the congregation. They were listening the arguments quite peacefully. Their discipline was admired by many including the police.

When the image of Ganapati was brought it was kept in the inside part from the partition of small wall of the temple and hence it was not possible to offer the flowers and the garland to the deity standing outside the partition wall. The untouchables requested the priests to take the image near the partition wall so that the untouchables can offer the flowers and garlands to the deity standing outside the partition wall. The image was guarded by the police. It is at this time Dr. Ambedkar came there. He was welcomed with thunderous applaud. Many touchables who were there were pleading the case of the untouchables. Barring some one or two Saints none was opposed to the cause of the untouchables. Ultimately it was agreed in the discussion with Dr. Ambedkar that the untouchables be allowed to go there where Ganapati was kept. Ganapati was not kept far away from the partition wall. This was agreed between the two parties this year. This would only mean that without struggle nothing can be gained. Hence the untouchables should be ready to struggle for securing their just rights in all the public places.

The Mischief of the Workers of Hindu Mahasabha

On Sunday dated 1 – 9 – 29 at Nayagaon chawl block No. 5 Parel under the presidency of Shri Paralkar, president Hindu Mahasabha the Satyanarayan worshipping was performed and the inter-dinning was successfully arranged. On 2 – 9 – 29 the

residents of Mang Garudi Ashram chawl No. 5 there by staging the entertainment programme some money for the inter-dinning programme was collected. And on behalf of the Ashram area the inter-dinning programme was fixed. After making all preparation Shri Kanthi was informed. Shri Kanthi gave some money as an help to the inter-dinning programme. He told the workers that he will print the handbills and invite both the touchable and untouchable guests. The Mang-Garudis of the area collected the material required for the inter-dinning. But Shri Kanthi deceived them at the nick of the time and disappeared from there. He neither printed the handbills nor did he invite anybody. He himself also did not participate in the inter-dinning. The food for almost 200 people was prepared. We are feeling very much sorry by seeing this Kanthis worst tactics against the poor Garudis. Dr. Savarkar, Shri Suratkar, Dr. Udgaonkar and others ate the food sitting in Block No.6. Why Kanthi alone did not partake the food? Why did he trouble poor people to collect money and spend money? The readers must know the deceiving tactics of Shri Kanthi well.

The workers of Hindu Mahasabha should not play such tactics in the name of Hindu unity is our sincere request to them.

Yours Sincerely
R. S. Phalke
Tutari (news paper)
Dated 26 – 9 – 29

Untouchables League
For Spread of Education
Request for Help

It is not necessary to tell that the progress of untouchables depends upon their educational and cultural progress. Therefore the untouchable's league for educational progress has been established and it has been registered legally in the concerned government office. The league works as per the direction of the Trust Board. The work of the league has started from June 1928. As soon as the work of the league began the

government has asked the league members to start the mess based hostels for the boys taking English education. According to this plan the league has been entrusted 3 hostels staying 75 boys in each hostel to be started at the earliest. At Panvel and Dharwad the two Hostels have already been started and the third is to be started soon at Ahamadabad. At Panvel there are 30 students staying in the hostel and at Dharwad there are 15 students.

If all the three hostels are started the government will give Rs. 9000/- as grant but the actual expenditure will come to Rs. 15000/-. It means the league committee will have to collect Rs. 6000/- by way of donation. Considering the condition of the untouchables the students are kept their free of any charge.

In addition to these hostels there is one more hostel which runs at Solapur under the supervision of the league. The management of the Mahad hostel committee has also sent a letter to the league to take over the management of the Mahad Hostel.

The expenditure of these five hostels will go to the tune of Rs. 25 thousands annually. The league can shoulder this responsibility if people come forward with donation in addition to the government annual grant. Hence the people wishing the progress of the untouchables if come forward with liberal donation to help this herculean task then only this work of educational progress of the untouchables can go on successfully. Hence it is requested that the right thinking people should extend their helping hand for this holy cause.

We have issued tickets of Rs. 1, 8 Annas and 4 Annas so that many can participate in extending their helping hand. The volunteers of the league will go to the people for donation we hope that the people will not disappoint them.

Your obedient servant
Bhimrao Ramji Ambedkar
General Secretary,
Bhartiya Bahishkrit Samaj
Shikshan Prasarak Mandal,
Damodar Hall Parel, Mumbai 12

BHAHISHKRIT BHARAT

(Untouchable India)

Friday Dated 27th September 1929

Building First Then The Foundation

The communists are making efforts to capture workers movement in this country and on the basis of the result of the last big strike of the mill workers in Bombay the workers are thinking whether the workers movement must go into the hands of the communists. The Pierson committee appointed by the government to enquire into the workers problems has given its verdict against the workers, union. The Pierson committee is of the opinion that the union did not plead the workers case with appropriate evidences. The agreement that was reached between Wadia Sasune on one hand and the workers and the employees on the other hand was not honoured by the leaders of the union. This was the verdict of the Pierson committee. Last time when the union decided to stop the work of all the Mills, that time because of the pressure of the unions, all the workers participated in strike. However this time the workers were not in favour of the strike. They were worried about maintaining their families. Last time the strike continued for six months and the workers had almost become panicky in maintaining their families. Hence the workers did not want this time a strike of long duration. We are of the opinion that there must be workers movements and the workers unions but resorting to strike often which leads to starvation of the workers and their families should be the weapon which should be rarely and carefully used by the unions of the workers.

There are thousands of untouchable workers among the Mill workers and their economic condition is worse than the economic condition of the touchable workers. One thing is that they are appointed on the work where a very low salary is paid and among these are workers some are landless labourers even in their villages. Many of them are in hand to mouth condition. Last year there was a strike which continued for 6 months and even now also there are minor strikes here running

into 80 to 90 times and the workers have reached to the condition of penniless paupers. But the leaders of the Mill workers without considering these aspects of the workers condition declared the strike of the workers. The strike is an important weapon of the workers but it is to be used very carefully. To get the problem of the workers solved is the purpose of the strike. In the struggle for change the problems of workers are secondary, here it is the rehearsal of the future revolution. In the workers struggle there is a concentration on the improvement of the economic condition of the workers. But in the struggle for change the economic condition of the workers is merely the outer form of the struggle. The real purpose of the workers movement is to produce more unrest among them to use it for the cause of reducing or the overthrowing the landlords and the industry owners. Growing more miserable condition of the workers means producing more and more unrest among the workers against their masters and this is what the leaders of the union want for coming change of their view. Soon the revolution will come and the workers condition will improve, their present condition is a temporary phase and the without sacrifice nothing is gained is their view and therefore, without bothering much about the suffering of the workers during the strike the union leaders stand for the workers strike every now and then.

As per their view if it is accepted that rapid revolutionary changes are possible it must be carefully noted that the revolutionary changes are neither possible nor proper, is our considered opinion. Today's social system is not satisfactory. Distribution system in society is very much dissatisfactory. The wealth of the country is concentrated in the hands of the few people. The difference of opinion lies in the fact that by what mode the existing system is to be changed. In the existing condition of Indian society to what extent the system of communism is suitable for bringing about changes. To what extent it is possible here to bring about communist revolution by force. Keeping this question aside to what extent the mind of the workers is ready for such a revolution? On this question it can be said that the

Leaders Are Communists But Their Followers Are Non-Communists.

The workers who regard communists as their leaders do so only because they are ignorant about the views of their leaders. The ideas of God, religion and nation are all driven out from the philosophy of communism. The ideas of God, religion and state are spread among the people by the selfish men to maintain their supremacy over the common men and the advantage of these ideas are availed by the capitalism, landlords and the imperialists. Unless these things are completely rooted out there will never be real peace and happiness among the people. This is the basic idea of the communists. How many workers know this idea of communists? If the communists openly declare their views about God and religion then in the existing circumstances they will not have a single worker supporting them. Communist leaders respecting Lenin's photo and statue when opposed the keeping of Shivaji's photo in the workers office the many Maratha workers were dam annoyed with the communist leaders. Caste practices and the practice of untouchability are quite routine among the workers. The communist workers do not allow the untouchable workers in the mills to touch the water taps of the Mills. The quarrels take place because of this between the untouchable workers and the touchable workers. The caste system and the untouchability are not acceptable to the idea and practice in communism. Had Lenin born in India he would have buried the caste system and the practice of untouchability first. And without doing this he would not have thought of the workers revolution in the country. Let us presume for a moment that the communists have succeeded in this country in bringing about the communist revolution. Will that revolution be useful for the people at large? Will the social change of communist model come into existence? Perhaps that will produce chaotic condition in society. The situation will add to the communal conflicts in society. The present day weak castes will fall prey to the powerful upper caste atrocities. Do the communists think that like Russia here also the caste system will automatically collapse after the

Revolution? Do the communists think that all land belongs to the society is the idea that they can easily implement here in India? Even in Russia the government has not completely succeeded in implementing this system. By keeping the communist principle in this regard the government there is trying to evolve a compromise formulae is very well known. In short at least at this juncture the workers and farmers are not ready to accept the communist principle either voluntarily or by government force. The temperament of the masses must be ready to accept the communist system and this has not happened in India. Hence the movement of the communists in this country is like "the Building First and Then the Foundation Afterwards."

Incidental thoughts

1.A Story of One Eyed Antelope

In ancient days moral stories called Isapniti there is a story of an antelope. It was a one eyed antelope. This antelope while grazing near the Lake its blind eye was always to the side of the lake so that it can easily see the hunting man coming from the land side. This trick was noticed by a hunter carefully. He entered the lake with the help of a ship and killed the antelope. In the last Ganapati festival what happened in Panvel was something like this story. The orthodox Hindus had appealed the government to prevent untouchables to immerse their Ganapati in the Devghat Lake at Panvel. But the large number of people from Panvel communicated to the government in writing that they have no objection to the immersion of Ganapati of the untouchables in the said tank. The contention of the orthodox people was that the road leading from temple to the lake was privately owned and hence the untouchables cannot use this private road of a touchable. But this game of the orthodox people was foiled by the chairman of the Panvel Municipality Shri Atmaramshet Athavane. He took the Ganapati of the untouchables in his own carriage along with his own Ganapati and immersed it in the lake and solved the problem easily. Thus the position of the orthodox Hindus became like the position of one eyed antelope. When last year

the Ganapati of the untouchables was immersed in the same lake nobody took objection to that. Not only this but the orthodox Hindus did not even purify the ghat by performing purificatory rite. What will the orthodox people do this year is to be seen now. Anyway the untouchables are thankful to those touchables who helped them in immersing their Ganapati in the lake of Devghat. They are particularly thankful to Atmaramshet Athavane for his timely help. He is the devotee of the Vithoba of Pandharpur. The contention of the orthodox section that the road leading to the tank touching the wall of the temple is privately owned. The untouchables in Panvel should not rest until the legal position of the road is cleared.

2. One Eyed Hindu Society

Like the story in Isapniti of an antelope told above the Hindu Society is an one eyed institution. Its one eye is destroyed by the tradition. From the side of the broken eye it is not possible for Hindu Society to see anything. Not only this but the Hindu Society practiced the art of the broken eye changing its side. It is said of English admiral Nelson that while seeing the war he used to keep the telescope only on his blind eye. Our orthodox brave Hindus do the same whenever there is a tussle between old and new. Only difference is that Nelson won the Naval battle of Trafalga whereas our orthodox Hindus are suffering the defeat everywhere. They always look to the reforms suggested through the broken eye only to neglect the reform. Their working eye sees only the political slavery. But the social reforms are assigned to the broken eye. A good eye sees the aggressiveness of the Muslims and Christians and conveys the necessity of Hindu unity and organization. But the internal inequalities are seen only by the broken eye. It is possible that this broken eye can be repaired by operating it. But Hindu Society is not prepared to get this damaged eye operated. Because this damaged eye can be used whenever they want it to be used.

3. Capitalists And The Land Lords

Those who are concerned with the landlords and the money lenders in the village criticize the capitalists of the urban

area. They show their concern with the problems of workers and their movement. If the workers follow the path of extremism they admire them. They think that the hegemony of their caste men must remain intact. They conveniently forget that whether it is the capitalism of the city or the landlordism of the village both do the work of sucking the blood of the poor workers. The editors of the news papers generally support the Mill workers but ignore the poor lot in the village.

False Sympathy of the Higher Classes

The higher classes of people look at the workers strike not only from the false angle but also as a third person. By coming to Bombay the farmers of Konkan and Desh regions earn money hence there is no need for them to borrow money from the money lenders. Because of this earning even if the landlords increase the land tax the farmers can afford to keep the land uncultivated. There is no profit in agriculture therefore many farmers leaving their villages come to Bombay and stay there. Therefore many lands of land owners remain uncultivated. If there is a strike in Mills in Bombay the land owners in villages think that now the farmers will return to the villages and start cultivating the land. Money lenders think that if the farmers come to cultivate the land they will have to dig for loan and this way farmers needing money will mortgage their land or even sell to the money lenders at a low price. But these land lords and money lenders must think that the movement that is going on against the exploits of the workers is bound to spread to the villages and harass the money lenders and the land lords. Thus the movement that is going on in the cities has its links and relations with exploitation that goes on in villages. The exploiters must give up their wrong calculation of exploitation in cities and villages and mend their ways.

Imaginary Fear of Orthodox Hindus

Some days back there was a Pujya of Satya Narayan (Truth loving God – Vishnu) in Naygaon (Bombay). That time there was a programme of eating together in which Brahmins, Marathas and untouchables like Mahars, Mangs, Chambhars

etc. participated. Dr. Savarkar, Shri Suratkar, Dr. Udgaonkar were the members of the Hindu Maha Sabha who were also there. After this programme the reporting was done in the news paper in which it was stated that by issuing threats to some people they were forced to participate the inter-dinning programme. Not only was this but it was also stated that some members of the Equality League censured Ganapati and Satyanarayan in their speeches. This was done to mispropagate about the fair names of the workers of the social equality league which is doing the work of the national cause. Dr. Udgaonkar and Shri Dhaphale the two important members who had joined the programme of inter-dinning responded to the critic in the same paper that they had joined the inter-dinning programme on their own and not on the pressure from anybody. In the name of Hindu culture some papers have issued the threats to the untouchables. Some Hindu reactionaries have argued that after inter-dinning the untouchables will demand for the implementation of the programme of inter caste marriages. Then the Mahars and the Chambhars will ask for the girls from the Brahmins in marriage. This will lead Hindu Society, in their opinion, to a chaos and to it's almost non-existence. It is better according to them that instead of this happening the untouchables should leave Hinduism and embrace some other religion. The marriage is not a matter of force. Even marriages within the caste are based on mutual consent and not on force. These orthodox people at least should declare what is Hindu culture and what are its special features. The present day feature of Hindu culture is to oppose the Sharda Bill (adult marriage bill) and support the practice of child marriage and the motherhood of the girls in earliest possible age. Hindus have given up their old style of living. They are adopting European style of living, such as wearing European dresses and following the other modes of European style of living. Hindu culture is still alive in spite of all these changes. Brahmins eat in Iranian, Christian and Muslim hotels, go to foreign countries, eat, drink and do all that the foreigners do even then their Hindu culture has remained intact. It is only in their view when they come in contact with Mahars, Mangs etc. their

culture suffers poisonous effects. If the Hindu culture means continuing only the castes then it is better that it should die as early as possible for the good of this nation. The orthodox Hindus are not objecting much to the caste Hindus getting together with untouchables. They are opposing to inter-dinning and inter-caste marriages. In our view the day will come when they will agree to the practice of inter-dinning and oppose the practice of inter-caste marriages. Once the inter-caste marriages start taking place these people will come to the point of arguing that they have no objection to the inter-dinning. Their only opposition is to the inter-caste marriages. As far as social reforms are concerned the Hindus will never come forward to lead the world. They need somebody to push them forward to accept the spirit of change.

Shri Saint Kashinath Library

At Dive (Mahar locality) Taluka Purandar District Pune on 25 – 8 – 29 under the presidentship of Hon. Mamledar Saheb, Duduskar, there was the programme of opening ceremony of the library named as “Shri Sant Kashinath Library” and laying the foundation stone of the library building. Shri Dadasaheb Inamdar Purandare, Ganpatrao Nirgude, Shri Abdul Bagwan, Shri Anandrao Jagtap, Darekar contractor, Bhosale Walhekar, Janardan Ranpise etc were present. About 400 people were present in the Pandal. The photo of Dr. Ambedkar Saheb was displayed in the centre. After some speeches were made the president of the meeting, Mamletdar Saheb made very earnest speech.

Shri Janardan Ranpise gave unhappy news of transfer of Hon. Mamletdar Saheb to Sangamner Taluka. The Mahars of Purandar Taluka offered a separate garland to Hon. Mamletdar Saheb as a token of their love and respect. Shri Darekar gave Rs. 5 as donation to the library. Thanks were offered to him.

Yours

Sakharam Babaji Bhosale

“Pollution in Dispensary”

At Pimpalgaon Taluka Panchore, District East Khandesh there is an Ayurvedic dispensary started by the District Local Board. The population of untouchables is about 250-275. Here the medical facility for the untouchables is in a very unhappy condition. The untouchables are given medicine only from the distance. The untouchable patients are not touched at all. The rules of the dispensary are as if only for the touchables. On 23 – 8 – 29 a child of 7-8 months was taken to the hospital. His eyes were very much swollen. Dr. only took down the case on paper and the compounder gave him medicine from the distance. The child was weeping all the while. Then the guardian of the child took him to Chalisgaon. There Dr. Chavan gave the boy good treatment and the child recovered speedily. Is the practice of untouchability by the Board is proper? It must answer it.

Tragedy of Mahars At Shivathar Atrocities of Satyashodhaks

The Satyashodhaks at Shivathar are making atrocities on Mahars here and the Mahars have complained to the collector about it. What happened here is this. The torch bearers at Shivathar till to this day were the Chambhars. Now a day in place of torch there are light bearing utensil burning on Kerosene called Gasbati. They are somewhat heavy. Therefore, the Chambhars of the village refused to serve as torch bearers saying that carrying the heavy Gyas Batis is not their job. The caste Hindus of the village ordered the Mahars to do that. The Mahars told the touchables that this is not their job. They will do it provided they are adequately paid. The touchables of the village declared boycott against the untouchables of the village. They prevented the Mahars to use the village roads, shops and the wells. This placed the Mahars of the village under great trouble. Then the Mahars of the village numbering 150 men and women went to the collector narrated the whole story and squatted there demanding for justice. The collector and his assistant Shri Yardi after hearing the grievances assured the Mahars that they will send the Mamletdar there and redress

their grievances. The Mahars thus told returned to their village. What steps collector will take will be known soon but it must be noted that the touchable people of the village Shivathar are the followers of the Satyashodhak Samaj. It is really very strange how these touchable Satyashodhaks behave with the untouchables of their own village bothering not for their ideological adherence.

Paper Aikya 15 – 9 – 29

Eradication of Untouchability And Ratnagiri Programme

Mahad Municipality had resolved that the Chavdar Tank of Mahad is open for all. But it is well-known that when the untouchables went there to execute the decision of the Mahad Municipality the touchables at Mahad made hue and cry there. The same kind of move of the touchables is seen in Ratnagiri also. This shows that the propaganda that is carried on in the Ratnagiri news paper about anti-untouchability programme is only a big farce. When there was a conference of untouchables at Chiplun under the chairmanship of Dr. Ambedkar the Municipality there created all sorts of hurdles in giving land for the conference. And thinking that the untouchables might draw water from the wells the wells were locked. Therefore the people gathered for the conference suffered much for want of water. These occasions are seen elsewhere also where such conferences take place. The workers of Hindu Maha Sabha simply pass the resolutions but never act to implement their resolutions. Not only this but in many temples the Brahmin priests do not allow the non-Brahmins to enter the inner part of the temple. So long as all these caste practices are not removed there is no point in arguing that in census report without mentioning the caste they should be mentioned as Hindus. This is only the Brahmanical trick to deceive the foreign government without reforming our internal condition. Will the Non-Brahmins take care to see that this trick of the Brahmins does not succeed?

News Paper Navayug 15 – 9 – 29

Third Ganapati Festival Of
Chokhamela Friend Circle
Third Annual Ganapati Festival
Taluka Murtijapur

The Ganapati festival of this year was gayfully organized by Chokhamela Friend Circle. The variety of entertainment programmes were offered almost for ten days. This created a kind of religious zeal among the untouchables. The touchable Hindus also used to visit the programmes everyday and encourage the organizers of the programmes. This year some women of touchables also by keeping their caste ideas aside used to come and attend the programmes. It is a good sign that on account of the Ganapati festival both touchables and untouchables came together and mixed with each other freely. On 16 – 9 – 29 the Murtijapur Taluka conference was organized. Shri Naik from Amravati, Shri Ramchandra Mandavdhare from Akola, Shri Wankhade etc. from the untouchable community were present. After this all untouchable brothers were offered food. On 17 – 9 – 29 the photo programme was arranged in the morning. Then the immersion of Ganapati took place by going in procession.

Yours Sincerely
G. T. Polke

Inter-Caste Marriage The
Only Remedy To End The
Untouchability

(Author: Well wisher of the untouchables)

In Hindu society those who were responsible in founding the social institution of untouchability did so with a view to keep the untouchables separate from the rest of the Hindus. Had the condition in which the untouchability was born continued, perhaps there would have been justifiability in continuing it. But the time goes on changing and hence the change becomes must. The people that produced untouchability were the masters of India and hence that event took place. But how can the changing time tolerate it. To help

untouchables it sent invaders to India. The Hindu orthodoxy was pressurized to open its eyes. They are saying now that the untouchability is wrong. But their anti-untouchability programmes are false. They say that the removing untouchability means removing the notion of touch and untouch. In their view going beyond this means the strangling of the throat of their Hindu religion. But if we see the origin of untouchability we will find that untouchability will not go merely by removing the practice of touch and untouch. The untouchability can end only when the untouchables are completely absorbed in Hinduism. The absorption does not mean the end of the practice of touchability and untouchability. Today the people of other religion entertain the idea of inter-dinning and inter-caste marriage with the untouchables. If the caste Hindus do not do this then what kind of anti-untouchability programme do they take up? If the prohibition on untouchability is removed at the most this practice of untouchability may not be seen in public life. But when the question of eating together comes will they not say that the untouchables should sit separately? So long as the people of the same religion do not practice the custom of eating together and inter-caste marriages they cannot be called as the people of one religion.

Hindu religion is more ancient than Christianity and Islam and hence some defects have crept in Hinduism without removing those defect it is difficult to keep Hinduism alive. There are no inhibition for inter-dinning and inter-marriages in Christianity and in Islam and hence these religions seem to be spotless. They are also powerful because of this. The people among whom these two social relations are not maintained there the relations between the individuals in a religion are not strong. Where the meeting and the eating is possible there the love for relations is of secondary level. And the religion where meeting, eating and the matrimonial relations are possible that relation and love between the individuals is of supreme level. There is a need of this kind of relations among the individuals belonging to one religion. All these relations between the individuals of one religion are quite natural. This

is all quite natural and this must be allowed to continue. The religion should not come in the way of maintaining this relation between the individuals. In Hindu religion the Brahmins are allowed to marry women from all the castes only the non-Brahmins are not allowed to marry the Brahmin daughter. Why this partiality? So long as this partiality continues oneness among the Hindus is not possible.

The editors of 'Bhala' and Sudarshan (news papers) say that the programme of the eradication of untouchability should confine only to the question of removing untouchability. Beyond this in their opinion untouchables should not agitate for other things like rights and facilities etc. If the untouchables become touchables will the matter end there? Where is the unity among the touchables. If there is equality among the touchables would there be not a quarrel between Brahmins and Non-Brahmins? Untouchables request the touchables to come and take tea and eat food with them. The touchables should think that why untouchables say this to touchables. If the touchables come and eat the food prepared by the untouchables in their house there is no any miraculous change in their house or any change in their economic condition. On the contrary they spend money from their own pocket and prepare the food yet they are interested in inviting the touchables for inter-dinning in their house why? Only because they are interested in requesting the touchables that they should be prepared to remove the unnatural social distinctions between the touchables and the untouchables. We are also human beings like you, do not under rate our social position. Nothing will happen to your body if you eat with us in common. If you touch us there will be no injury to your body. We are one our religion is one. This is the purpose of feeding you at our cost.

But the Brahmins who are under the influence of their Varna superiority fail to understand this purpose of the untouchables. they not only blame the untouchables for this but if anybody from upper caste by understanding this purpose join the untouchables in eating with them they blame him as greedy and monstrous. What we think is that those wise caste

Hindu who wish to wash out their sin by joining the untouchables in eating together let them do it but others abusing them must stop without repeating it again and again.

Another argument of this aimless people is that if the caste Hindus agree to the programme of eating together with the untouchables tomorrow they will demand for inter-caste marriages. Our argument is that if the untouchables demand for that then what is unnatural in their demand? Suppose a daughter of the Brahmin family marries the boy from an untouchable family what is wrong in that? It is a marriage between the bride and the bride-groom from the same religion. It is not a marriage like the marriage between Khan and Malini marriage (discussed above). Then why should the orthodox Hindus make hue and cry against the inter-caste marriage.

The marriages like Khan-Malini marriages are becoming possible with the help of law. Let anybody say anything, our argument is that the inter-caste marriages are marriages within the same religion and are non objectionable from any point of view.

Depressed Classes Hostel
At Chalisgaon

For the educational progress of the untouchables a student's Hostel has been opened at Chalisgaon. Some more students are to be admitted to the Boarding. The desirous should send the application to the below mentioned person. before 3 – 9 – 29.

Secretary Bahishkrit Samaj
Educational Society
Chalisgaon, East Khandesh.

For the Shake of Nation
[By: K. R. Inamdar]

Dr. Ambedkar Saheb without giving much consideration to the interest of the untouchables has produced his report of evidence before the Simon Commission Keeping only the interest of the nation as upper most in his mind the country's

politicians of intellectual level have all praised him for his report.

In fact the miserable condition in which the untouchable communities live in India is known only to those who are born, brought up and laid the life among the untouchables only. It is difficult for others to understand the agonies of the untouchables who are not untouchables. The suffering that the untouchables undergo at every step that makes an untouchable to think about his birth as worthless. Not only this but due to the treatment of injustice that he suffers in Hindu society he just waits for any suggestion if comes from any quarter for his conversion to other religion. Knowing this condition of the untouchables well Dr. Saheb has kept that problem aside for the sake of the good of this nation.

Had he produced the report keeping only the interest of the untouchables in his mind nobody would have blamed him, because of the condition of the untouchables. But the report which he has submitted keeping only the interest of the nation in his mind has laid the very solid foundation for the advance of future India.

Those who think only about the interest of their own caste always and in their view there is nothing beyond their caste interest and the interest of the nation is quite negligible before caste interest must bow before the ideal of Ambedkar Saheb in whose thinking the nation is first and the nation is last. Brahmins thinking that if caste system and untouchability are destroyed the dominance of the Brahmin caste will no longer be there and hence they work in the garb of nationalists to protect their own caste by protecting the whole social system.

Tilak's view that by protecting the caste interest freedom can be attained did not go beyond maintaining the dominance of the supremacy of the Brahmin orthodoxy. However Dr. Ambedkar Saheb is an exception to this.

The Brahmins do not take up any movement out of their innate urge and hence the movements launched by them have not become successful. The main aim of their movement is to reap the fruit of the movement by taking the advantage of the

ignorance of the masses. Basically their movements are born in their own selfish interests. The people by joining such deceptive movements have sustained great losses. Their movement in the name of the nation is a big force.

Even though the Brahmins are there in every movement it cannot be said that they are the only people who work for the national cause. Their all effort is to work for the nation to fulfill the interest of their own caste. Had it not been so they would not have neglected the important national problem like the problem of the eradication of untouchability.

They do not take up the issues which are important for national purpose but they take up such issues which are negligible for national cause. They take up the issue of Khadi (home made cloth) when hundreds of Hindus are converting to other religion every day. They make only the speeches on Hindu unity without taking any concrete action in that.

Knowing this mentality of the upper caste leaders well Dr. Ambedkar Sahab without joining them in producing report for the Simon Commission he has produced his own independent report and submitted it to the Simon Commission. The nation is grateful to him for this act of his patriotism.

A man with purity of heart, brightest possible intellect and immeasurable courage like Dr. Ambedkar must serve his mother land seems to be the providential will and hence he has appeared on the scene is our sincere opinion.

On the basis of his report it can be proved that the way in which he speaks he behaves much better than that. This has been clearly brought to the notice of the Indian people that as Dr. Ambedkar Sahab speaks he behaves even better than he speaks. When seven crores of untouchables are crying under the tyranny of caste Hindus keeping this for the time being aside while writing the report he has shown his love, devotion and good wishes for the welfare of his motherland and stood as a guide and philosopher for India of future days. The nation gratefully thanks him for this role.

Rashtraveer Belgaum

Public Meeting At Gadag

On 18 – 9 – 29 there was arranged a public meeting of the untouchables in a Railway chawl at Gadag under the chairmanship of Shri Jivaji Masaji Bandsode. In this meeting Shri R. D. Chalwadi told the people how important it is the work that is undertaken by Dr. Ambedkar and to complete that work of Dr. Ambedkar we must all help him sincerely. After this the president of the meeting very effectively explained the need of education for our people. Then they congratulated Dr. Ambedkar for his work to bring up the untouchables and they gave slogan for his victory. Following people gave donations to the hostel started by Dr. Ambedkar at Dharwad.

- | | |
|--|---------|
| 1. Shri Shankar Bhivaji Gavade | Rs. 1 ½ |
| 2. Eleven people gave one Rupee each and their names are mentioned here in the news paper Bahishkrit Bharat. | Rs. 11 |
| 3. Two people gave 12 Annas each | Rs. 1.5 |
| 4. Two people gave 8 Annas each | Rs. 1 |
| 5. Shri Bhimappa Chittappa Chinnur | Rs. 1 |
| 6. Five people gave Rs. 8 Annas each | Rs. 2 ½ |
| 7. Five people gave Rs. 1/4th each | Rs. 1 ¼ |

Shrimati Jayabai Tulsiram Gayakwad and Avayabai Raghuji Kadam the two poor widows who work as manual labour have agreed to donate 8 Annas per month each. Is not great sacrifice for the cause of suffering humanity to bring it up? - *

This information was sent to the editor Bahishkrit Bharat by Shri Balvant Hanmant Varale, the superintendent of the Hostel at Dharwad. (We have invariably mentioned this donation aspect of the struggle of the untouchables only because we have noticed nowhere any rich man coming forward to finance the liberation movement of the untouchables. It was a struggle of the poor by the poor and for the poor.)

Water Problem In Bombay
Municipal School
(From our correspondent)

The untouchable students of Foras Road School went on strike on water problem and many touchable students and the teachers became angry with the untouchable students. The head master of Foras Road School Shri Khatkul, the supervisor of Marathi schools Shri Pendurkar and Agripada school head master Shri Ganapat Mahadeo Savant stay in the same building. Shri Savant stay in a lower story and Shri Pendurkar and Khatkul stay in an upper story. Due to Pendurkar's sympathy for the untouchables many untouchables go to him for his advice. The people there say that this work of Shri Pendurkar helping untouchables continues for almost 15 years. After the episode of Foras School some people went to his house. But Shri Savant did not allow them to go upstairs. There was a hot discussion between Shri T. B. Kharat and Shri Savant. The argument of Shri Savant is that since the untouchables have received their education from touchable teachers the untouchables should not grumble against the touchables whatever may be their behaviour with untouchables. It is said that he also stated further that in our Konkan area even your shadow is also not tolerated then why should we allow you to share the drinking water with us?

After this episode accidentally Shri T. B. Kharat was transferred to the School on 1 – 8 – 29 where Savant was also working. In the beginning itself Shri Kharat was warned by Shri Savant that he should be careful and remain non-interfering. There are some other 2-3 untouchable teachers in this school they are also scared of Shri Savant. He goes to their classes and in front of all the boys he calls them by caste names as Maharda, Mangada and Chambharda. In this school half the strength is of untouchable students. Barring some exception the boys are divided into caste wise divisions and only untouchable students are assigned to untouchable teachers. When this is the condition in teaching arrangement then how can we expect the school to follow the Municipality order that

there should not be any separate arrangement for drinking water for the untouchable students?

When Shri Kharat was appointed in the school at Agripada there the circular of Municipality was not implemented regarding the common use of water in the school. Separate water pots were kept for both touchable and untouchable students. Even the provision of drinking water was separately made for the untouchable teachers. In the interval the tea is served to the teachers. In this tea taking the untouchable teachers were excluded. It was meant only for the touchable teachers. The poor untouchable teachers who are also Hindus make use of the Muslim hotel for taking tea in the interval. This is the example of the work of the Hindu Sanghatana (unity).

There took place an event on 17 – 9 – 29. One untouchable boy went to the water pot meant only for the touchable boys. The head master of the school saw this. Head master prevented him from going there. He angrily asked the boy why he is going there are you transgressing the rules of religion. Shri Kharat heard this. He asked the head master where is the religion here? There is a government circular about it. How long should we keep quiet? After this the head master of the school immediately declared that all can drink the water from the same pot. Both touchable and untouchable students started drinking water from the same pot. Nobody opposed the move.

This way the circular of the school committee was implemented. But after the close of the school in the evening the touchable teachers took round in the touchable locality, they talked to the people and then went to their homes. Why did they do this is not known.

But on 18 – 9 – 29 there were police sitting in front of the school just from the time of the beginning of the school. There was also a big gathering of the touchable students in front of the school building sitting in groups. They did not enter the school, because it was a protest against the decision that both touchable and untouchable students should drink water from

the same pot. Many untouchable students went home thinking that it was a dangerous situation for them. Many guardians did not send their children to the school. The striking touchable students took a public meeting. The head master of the school went there and asked them to stop the meeting and it was stopped instantly. On the basis of all this it can be easily guessed that it was a game planned by the head master himself.

On 19 – 9 – 29 the head master of the school informed about what happened in the school to the higher authorities. The assistant superintendent Mr. Vaidya visited the school. He enquired about the episode. After three days of this enquiry Shri Kharat was transferred to some other school.

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BAHISHKRIT BHARAT

(Untouchable India)

A fortnightly Paper
Editor & Publisher

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I mounted on the chariot with bow in my hands and it is my satisfaction that bravery has surcharged my body. To establish fame in the world, to enhance the prestige of one's own religion and to release the earth from its burden, now Parth be doubtless, pay attention to this struggle. After hearing this there should be no need of saying anything more.

Year 2nd] Friday Dated 15th Nov., 1929 [issue 21-22

Self – Introduction

Support to the Satyagraha of
Parvati Temple (Pune)
A Huge Public Meeting
At Parel

(From our correspondent)

In order to support the Satyagraha of Parvati Temple at Pune there was a huge public meeting organized under the chairmanship of Dr. Ambedkar on 16th October 1929 in Bombay at 6.30 P.M. Shri Bhuskute, Devrao Naik, Thakare, Pradhan, Khandke, Kavali, Kadrekar and Dr. Suratkar were the touchables and Shri Shivatarkar, Vanamali, Adrekar were the untouchables that were on the dais. Shri Shivatarkar proposed the name of Dr. Ambedkar for presiding and Shri Khandake seconded it. There was a big applaud when Dr. Ambedkar took the chair. In the beginning he narrated the background of the Satyagraha at Pune and told the people that it is their duty to help the Satyagraha programme at Pune. He then told the people that there is a need of Satyagrahis, whether

they are prepared to offer Satyagraha by going there to Pune, the people answered in one voice as yes. By condemning the behaviour of touchables towards the untouchables he attacked those touchables who say that wait for some more time for the change of the heart of caste Hindus towards the untouchables. He called them as mean and fallen men. The congress has declared that if British government does not accord dominion status to India before 31st December they will sever all their relations with British government. They adopt only the deceiving policy towards the untouchables. The touchable Hindus have been asking the untouchables to wait for thousands of years. But the caste Hindus must know that untouchables are no longer that innocent to fall prey to this kind of Hindu tactics. Awakening and the idea of self-respect have dawned on them. The Satyagraha like Poona Satyagraha amply prove this. He admired the courage shown by Shri Rajbhoj. He then said that soon the movement for temple entry will begin in Bombay and to make it successful the untouchables in Bombay should be prepared in every way. After this he requested Shri Vanamali to propose the following resolution.

“This meeting which has been organized by Samaj Samata Sangh and Bhartiya Bahishkrit Samaj Seva Sangh fully supports the temple Satyagraha at Pune. The Satyagraha is for the demand of just rights for the untouchables and it must go on.”

Shri Vanamali while proposing the above mentioned resolution expressed his surprise for the opposition of the caste Hindus to the struggle of the untouchables for their just rights. While supporting the resolution read out by Shri Vanamali Shri Vadwalkar said that caste Hindus oppose our movement of just rights when they have no power of any kind except their numerical majority which they often use against the untouchables. Then with the consent of the people gathered there the president declared that the resolution is passed unanimously.

Then Shri K. C. Thakare proposed a resolution condemning caste Hindus of Pune who are attacking the untouchables carrying on their Satyagraha at Parvati peacefully. He strongly

condemned punites saying that they are continuing the sinful orthodox tradition of the past against the untouchables. He explained further that had this not happened in Pune it would have been a matter of great surprise to him. Shri D. V. Pradhan while speaking in support of the resolution severely criticized Hindu Maha Sabha. He stated that in the conference at Jabalpur Shri Narsopant Kelkar was the president of the meeting. The right of the temple entry of the untouchables was accepted in the conference. It is in the city of Kelkar the terrible atrocities were done on Satyagrahis. Shri Kelkar should have done something to prevent these atrocities at least as a worker of the Hindu Maha Sabha, but instead he kept quiet and sat in his home at Pune seeing this cruelty practiced against the untouchables by the caste Hindus. Shri Thakare severely criticized him for this act of criminal negligence. The caste Hindus who attacked even the women of the untouchables offering Satyagraha peacefully must be regarded as worst than the cruel monsters. The orthodox Hindus blame Muslims for their cruelty against the Hindus but when we see with our own eyes the cruelty practiced by the caste Hindus against the untouchables without sparing even the women we the high caste Hindus hang our heads down in shame. Both touchable and untouchable Hindus can ask Kelkar the answer for his behaviour. So long as the members of the Hindu Maha Sabha are playing this kind of mischievous game no untouchable will believe in their deceptive tactics. It is better that they must withdraw from their false claim of doing something for the untouchables. Had Shri Devarao Naik given the call to all the untouchable masses to gather together no caste Hindu would have mustered courage to attack the untouchables who had launched the programme of peaceful Satyagraha? Had the untouchables come in thousands and offered Satyagraha that would have pulled down the caste Hindus that attacked the Satyagrahis. Shri Bhuskute then praised the courage of the untouchables for their view that they should peacefully struggle to get the temples opened for them. If one generation of the caste Hindus opens the temples for untouchables another generation blocks their entry is the situation often seen.

In the third resolution it was resolved that the Hindus were attacking the untouchables in front of the collector but he did not act against it immediately. This meeting expresses its unhappiness over it.

Dr. Ambedkar advises the untouchables suppressed under injustice to resort to Satyagraha against the injustice. As against this a man in the meeting had posed a question that when this is so then why did he oppose workers struggle in Bombay against the Mill owners? On this Dr. Ambedkar stated that it seems that many people did not know the causes and conditions behind the strike of the workers union. One thing is that this strike was not a public strike, not a single Muslim worker had joined the strike. In the Mill section in which majority was of Muslim workers there the Mill work was going on. One or two days earlier the president and the secretary of the workers union came to meet me that time Shri Devarao Naik and D. V. Pradhan were also there with me. I told them that going on strike for no sufficient reasons and without sufficient backing of the finances it is wrong to declare workers strike. If there are sufficient reasons for the strike and it is also equally profitable for the untouchable workers we would gladly join the strike. After examining the causes of the strike I found that it is the individual game of some union leaders. When the leaders violate their own words given to the Mill owners what kind of game it is. While giving the evidence before the government appointed committee these union leaders have clearly stated that to strengthen the workers union they resorted to the tactics of strike. Another reason is that all the strikes so far done the workers of the untouchables gained nothing. Earlier also there is no entry of the untouchable workers in the cloth making section of the Mills it is so even today. The touchable workers sometimes went on strike declaring that they will not work with untouchable workers in cloth making section. If doing injustice to the untouchable workers is the only justice of the leaders of the workers union what moral standing they should have to shout against the untouchable' leaders? Untouchables are not at all considered for the upper positions in the Mills because the touchable

workers refuse to work under the untouchable superiors. The quarrels between the touchable and untouchable women while taking the water from the water taps in the Mills are a routine matter. No leader of the workers union ever interferes in this. We have no interest in joining or supporting that movement in which the caste practices remain as the part of that movement. We believe in opposing such movement tooth and nail. I will never lag behind in supporting those who are making efforts to do justice to the untouchables for securing their just rights. I have nothing to do with the selfish movements of the touchables. After this again he appealed the people to help the efforts of the Parvati Satyagraha and ended his speech. At 9 P.M. the organizers of the meeting declared that the work of the conference was over.

Rohidas Awakening
League
Untouchables Public Meeting

On Saturday 26th at 8 P.M. there was a public meeting arranged under the chairmanship of Shri Devarao Naik on behalf of the above mentioned league. The following resolutions were passed in the meeting.

1. This meeting endorses its support to the Parvati Satyagraha and congratulates all those who participated in the Satyagraha and condemns those touchables who attacked the Satyagrahis.

2. Shri Harvilas Sarda has introduced the Bill in council that the marriage age of the girl should be 14 and the boy should be 18 and got it passed. This meeting congratulates him.

3. In the city of Bombay at present a movement of untouchables is going on for the temple entry. This meeting fully supports that movement. But for the successful conclusion of that movement there must be the unity among the agitating untouchables is the considered opinion of this meeting.

While proposing these resolutions Shri Vanamali very appropriately explained the need for Satyagraha in Bombay explaining ably the duties of the workers there.

Untouchables of Madras
Declared Their Support to
The Parvati Satyagraha
In A Huge Public Meeting

On 22nd October 1929 a huge public meeting of the untouchables was organized in Napier Park in Madras to declare its support to the Parvati Satyagraha at Pune. Shri W. P. Saudagar Pandya Nadar M.L.C. presided over the meeting. While proposing the name of the president Shri N. Shivaraj explained the importance of the temple entry movement for the untouchables. Shri Manuswami Pile seconded Shivaraj's proposal. Then the president of the meeting said in his speech that the people who call themselves as upper caste men it was expected that they will help removing untouchability and help promoting the progress of the untouchables. But this expectation proved false. Indian National Congress is existing for forty years but it did nothing for the progress of the untouchables. And hence the untouchables should follow the path of self-help. The untouchables whose population is spread all over the country are unbearably suffering the agonies of slavery and are struggling to end this slavery in their own way. Therefore, the untouchables of all the places by making it as their common cause must struggle to end this age old slavery. They should adopt all possible peaceful and lawful measures in their struggle. The untouchables of this area must also be prepared for such struggle. The movement of self-help and self-respect is growing among the untouchables. We must carry it on to its logical conclusion.

After this speech Shri S. P. I Balguru Shivam proposed the following resolutions:

The atrocities which the Satyagrahis have suffered at Pune for that this meeting feels very much unhappy for the sufferers and congratulates those Satyagrahis who took a brave stand to claim their equal right with the caste Hindus. The meeting wishes all the success for the crusaders. The resolution was passed after Shri Elapa Dasar and Shri E. V. Ramswami

seconded it.

Then Swami Sahajanand said that instead of asking the Adi Dravidas to shoulder the entire burden if the Non-Brahmins also take some responsibility of Satyagraha on their own that will be something more fruitful. Similarly it is also better that instead of these private efforts if the government opens the temples by law.

Shri Naiker said that in the existing condition the government coming forward to pass this law is difficult. The Non-Brahmins are not serious about this problem because they are allowed to enter the temples. Hence it is necessary that the untouchables alone should take initiative in it.

Eradication of Untouchability

In the evening of 13th November in the temple of Prarthana Samaj in Bombay Shri Babu Bipin Chandra Pal gave a lecture on "Social progress in the last one century." Dr. Bal Gangadhar Kher was the president. He very freely and frankly spoke on the reform in Hindu Society. Shri Pal is one of the famous Trios known as Lal, Bal and Pal. Some of the important aspects of his views are mentioned below.

Society is a body of many elements for the growth of the body there must grow the different elements of that body. The social phenomena are also like this. The growth of the society cannot take place only by the growth of its one element. The effects of change affect almost all aspects of society. Decline in one aspect makes effects in other aspects also. Hundred years before Rajaram Mohan Rai took up the task of preaching the philosophy of the Upanishads. Hindu society that time was fully pressurized under the burden of its old tradition. Even though the supreme principle of life has been revealed in Upanishads the people in practice had adopted all unhealthy practices. This was noticed by Ram Mohan Rai. God is there in everybody was the saying among the people but in reality it was the discriminative practice that had played dominantly everywhere. In Ram Mohan's view the idea that God is everywhere must be adopted in everybody's regular practice.

He therefore, took up the task of social reform in his hands. He condemned the practice of the system of Sati (burning the woman on the funeral Pire of the diseased husband) caste system and idol worship. Raja Ram Mohan Rai did not adopt caste practices. But in his time the social condition was not favourable to raise the banner of revolt against the caste system. That work was done by Keshvab Chandra Sen. In today's condition what we see is that the people are ignoring day by day the caste practices but the caste distinction have remained. Some days back the reformers were harassed by means like boycott and other practices but in totality the reform movement went ahead. There is much change in the condition of women during the last hundred year's period. Widow Remarriages are continuing, women education has continued, Parda system is vanishing and caste practices are becoming weak day by day. But this progress is superficial. Many changes are accepted for convenience sake. Many educated Hindus do not accept caste practices. Does it mean that they accept the equality principle? Educated men who are few in this country are finding it difficult to secure political rights and hence to secure majority support to their claim they have taken up the question of eradication of untouchability. This therefore, is their political game. But remember that unless the entire social system of inequality is destroyed the untouchability cannot be destroyed. Therefore, first of all the Varnashrama system must be annihilated completely. Without this the untouchability cannot be destroyed. Had the destruction of untouchability been essential for political purpose within a minute the question of Parvati Satyagraha would have been solved. It is impossible to end the system of untouchability by keeping the system of castes intact. Hence there is a need of destroying the Varnashrama system first. This will be the solution on the end of the question of untouchability. At present there is a movement of Shudhi (reconversion to Hinduism). But its purpose is merely political. Number counts in politics hence there was the need of Shudhi. But the movement is not based on solid foundation. Hence it has no hope to survive.

Untouchables Thread Bearing Programme At Panvel

On October 12 at 10 P.M. on the ground infront of Bhatankar's house there was a meeting of the Mahars of Panvel Taluka. Omkar Sachidanandji of Arya Samaj presided over the meeting. Shri Shivatarkar spoke in the beginning explaining the importance of Janve (sacred thread) and why untouchables should wear it. Next day on Vijaya Dasmi day of Dasara festival swami Omkar gave the sacred threads to 150 Mahars. The Gujaratis of Panvel behaved very sympathetically. Shri Tulsidasji and Jethabai from them had joined the ceremony helping its performance.

On 2nd November at Ovale Shri Bhatankar gave sacred threads ceremoniously to 16 Mahars.

BAHISHKRIT BHARAT (Untouchable India)

Friday Dated 15th November 1929

Chapter on Puna Parvati Satyagraha

On 27th of last month of August Shri Bhopatkar has requested the members of the Parvati temple committee that in the vicinity of the temple all must be allowed to enter and everybody irrespective of caste must worship the deity and the members thus can take the credit of this holy work. He has published this in the news paper. We are told that he wrote this letter on behalf of the "untouchability eradication league of Pune run by the Brahmin social workers there. We felt surprised over the work of this orthodox group. After enquiry we came to know that these people had held a meeting to discuss over the untouchability eradication programme. It seems that they have decided in the meeting that their workers should make efforts to open the temples in their places in their own way. Our guess was that this work is the result of Shri Bhopatkar's writing in the news paper. Any way this league

has taken up an important task on its own is worth recording. But the members of the Parvati temple committee did not pay any attention to their request. After seeing the ignoring of the temple committee the untouchable workers at Pune made a demand that the Parvati temple must be opened for the entry of the untouchables. The youth organization of Pune also wrote to the temple committee requesting them to throw the temple open for the worship of the untouchables. Even then the committee safely ignored the issue. Then only as a last resort the leaders of the untouchables took the decision of resorting to temple Satyagraha at Pune and declared it in news papers. Then also the temple committee did not care for the declaration. In the end the committee was issued a notice on 2 – 10 – 29 that it should declare its decision within three days of this notice otherwise the untouchables will be free to take their own decision. On this the temple committee found it difficult to keep quiet and it explained its stand in Kesari dated 8th October. The committee stated that the Parvati Temple is a private property of the temple committee. The temple was built by Peshwa Balaji Bajirao alias Nanasaheb Peshwa by his own money. Untouchables though are the Hindus cannot go to the temple up to the place to which caste Hindus can go. Untouchables also followed this practice very strictly till to this day. The management of the temple is entrusted to the temple committee and the members of the temple committee have no right to violate the tradition started by the founder of the temple. For these reasons stated by the members of the temple committee that they cannot accept any change in the temple rules and practices that have continued to this day. When the temple committee clearly explained its stand then only the Satyagraha committee of the untouchables was constrained to take the decision of resorting to Satyagraha. The untouchables launched their Satyagraha movement on the 13th of last month.

Gundaism of orthodox

Punites

If we see the kind of atrocities done by the party opposed to the Satyagraha we can notice that the city of Pune is a camp

of Gundas and the crowd of hooligans. There were hardly 100 to 150 people that had participated in Pune Satyagraha. Instead of beating the crowd of caste Hindus would have appreciated the Satyagrahis who were quite small in number offering Satyagraha very much peacefully. These peaceful Satyagrahis numbering hardly 100 to 150 were so peaceful that they were not allowed to take even the umbrella with them no question of things like sticks. Such Satyagrahis were beaten by the mob of 5 to 6 thousand people attacking them with stones, bricks, sticks and even the shoes. Satyagrahis in spite of this kind of physical assault on them did not budge from their peaceful stand. If the untouchables also think of paying the caste Hindus in their own coins the caste Hindus will be responsible for converting peaceful Satyagrahis into violent responders. Satyagrahis today have forsaken the weapons of physical use, they have adopted the peaceful means as a solution to the problem. If the caste Hindus continue to adopt the peaceful movement of the Satyagraha of the untouchables we must tell them that it is they who will be responsible in transforming the peaceful Satyagraha into a violent movement of the untouchables. In fact the peaceful resistance like the Satyagraha is not the creed of the untouchables in Maharashtra. Untouchables know it well that if they keep quiet following non-resistance for a long time the touchables will go on increasing the volume of physical terrorism against the peaceful untouchable Satyagrahis. Thus keeping this original tendency aside the untouchables are following the path of absolute peace in their Satyagraha movement. But how long this garb of peace that the Satyagrahis have worn will remain depends upon the time duration of the violent stand of the touchables against the untouchables. the orthodox leaders of the caste Hindus have given an understanding to the caste Hindu Gundas that the untouchable Satyagrahis will not sustain for a long time the physical assault on them by the caste Hindus. Hence the caste Hindu leaders have distributed the pamphlets among the caste Hindus that they must prevent untouchables temple entry at any cost. On this our warning to the caste Hindus is that today the untouchables as Hindus with their love and devotion to

Hindu Gods and Goddesses are wishing to worship them devotionally. Who knows that their harassment by the caste Hindus may convert them into the Mahamad of Gazni? The flow of storing the water will wash away sooner and later, harming many people on its way. The foolish caste Hindu orthodoxy must remember that using monstrous power against the holders of justice destroys its users only in the end.

Hippocratic Supporters Of the Untouchables

The chaos created by the orthodox Hindus and the defamation of Hindu religion is in a way understandable. But what is not understandable in this Satyagraha episode at Pune is the stand taken by the so called reformers of Pune. Here among reformers at Pune there are two parties. One party is of those who work for social reform league. They work against the practice of untouchability, another party is of those who work against untouchability as their political programme. Shri Kelkar belongs to second party. These people say that they were not prepared to participate the Satyagraha but as the same time they do not support those who attacked Satyagrahis and injured them. Our question to these reformers is that what did they do to prevent the attacks on Satyagrahis? Did they tell the orthodox Hindus that the physical assault on Satyagrahis is wrong? Did they hold any public meeting to protest against the ill-treating Gundas? Their public support or condemning the Gundas would have strengthened the position of the Satyagrahis morally. Had there been no assaulting of Satyagrahis physically ultimately the tussle would have been between the principles of two parties. And in this tussle between the principles the party of the Satyagrahis was equally strong. These so called leaders of the Hindus not only not help the Satyagrahis but they also made efforts to prevent Satyagrahis to launch their Satyagraha. Out of these two parties the party which is in favour of the temple entry of the untouchables would have played some role in this episode. The surprising thing is that the day on which the temple committee declared the temple is a private affair on the same

day these two parties also declared that they have no relation whatsoever with the Satyagraha of the untouchables. We have neither opposed it nor supported it was their version. This declaration threw the responsibility of the Satyagraha on the shoulders of the leaders of the untouchables.

Temple Committee Members
And Hippocratic Reformers
Are the Same

The clarification of the temple committee and the views of the league of eradicating untouchability published in news paper have appeared on the same date and it appears somewhat strange. The members of the temple committee only by reading the opinion of the untouchability removing league have rejected the demand of untouchables can be an appropriate contention in this regard. The day on which the temple committee issued its notice showing its opposition to Satyagraha on the same day the untouchability eradication league also declared its opinion that the untouchables should not resort to Satyagraha. This whole show clearly indicated that the untouchability eradication league simply adopted the tactics of deceiving the untouchables.

Mean Tactics To Divide

Had the whole show of these people stopped merely by adopting the deceiving tactics towards untouchable it would have been tolerable. Unfortunately that did not happen. Apart from the withdrawal of the support of the league the efforts were also made to divide the untouchables by sowing the seeds of dissension. At Pune a man by name Shri Sakat who claimed to be the leader of the Mang community issued the declaration at the nick of the time that he and his followers have nothing to do with the movement of the Satyagraha. Similarly some members of the Chambhar caste have also declared that they will not participate the Satyagraha. And in all this a very sad affair is that the Mahars on whose strength the Satyagraha is likely to go on among them some 60 to 65 members have declared in news paper "Kesari" that they will not join the

Parvati Satyagraha. Whether all these things happened on their own or they happened because of somebody's instigation is a matter worth considering. We are sure that dissension must have been brought about by the instigation of some people. Had the untouchables of Pune opposed to the Satyagraha they would have declared it quite in advance. They would not have kept quiet until the last moment. The Mahars under whose signature the letter has been published have accepted that their signatures were obtained only by deceiving them. Unfortunately they have not declared that who deceived them. Fortunately for the movement the Mahars who had published the letter in Kesari came on the day of Satyagraha and participated the Satyagraha. Our earnest request to our untouchable brothers is that when we are struggling for our amelioration they should not fall prey to any caste Hindus deceptive words. Otherwise how the unity became disunity in the struggle at Pune can be repeated everywhere.

Those that advocated for the amelioration of the untouchables and pleaded for the temple entry of the untouchables prepared the temperament of the untouchables for temple entry Satyagraha. It is the same people when the untouchables readied themselves for the Satyagraha that declared that they have no connection whatsoever with the decision of the Satyagraha. Not only this but it is they who sowed the seeds of dissension among the untouchables on Satyagraha issue. These unwise people, in our opinion, are worst than those caste Hindus who attacked the Satyagrahis with bricks stones and lathis.

Strange Argument

They have given some reasons for not supporting the Satyagraha. One reason was that Satyagraha was only for namesake because the people like Rajbhoj wanted an opposition so that they will have a cause to launch Satyagraha. The caste Hindus attack on the Satyagrahis will give the Satyagrahis like Raj-Bhoj the credit of suffering and the priests if they open the temple can also say that they opened the temple due to the pressure of Satyagraha. All this propaganda of the

league of the Amelioration of untouchables is their false propaganda for their not doing anything in the matter of Satyagraha.

Habit of Change

In Opinion

The question of untouchability can be solved only by change of heart and not by Satyagraha. If attempts are made to solve it by Satyagraha it will become more difficult. We also agree that the eradication of untouchability means the change of heart of the touchables. But we do not agree that the Satyagraha and the change of heart are the two different things. Those who are singing the songs of the change of heart must tell us the ways and means for the change of heart. Everybody has the experience that the mere speeches make no effect on Hindus. Because as told by Ramdas that the Hindus do not come under the category of Accomplishing, Accomplished and liberated. They come only under the category of tradition holders. Hence for the change of heart of these tradition bound people we must see whether there is any other means than the lecturing to them. On the contrary it is our considered opinion that the change of heart and the Satyagraha are not two different means to the end. Satyagraha is an important means for the change of heart. To bring the tradition bound people on the knowledge based path there is a need of change in their thought and action. Without this they will not be prepared for the act of their self-examination. So long as this does not happen there cannot be any possibility in their change of heart.

If this argument is accepted then there is no other remedy than Satyagraha on the obstinate opinion holding people because the Satyagraha directly attacks the thought and action of the people in society. Hence it makes men to think on the issues against which the Satyagraha is offered. The example of this is seen in Pune only after the Satyagraha. Before Satyagraha none was speaking in favour of temple entry of the untouchable except the untouchables. Now many touchables are expressing the doubt over the ban on untouchable's temple entry in Pune itself. This is the result of the Satyagraha of the untouchables and their

peaceful suffering due to the assault of the touchables while offering Satyagraha. This change in the opinion of some caste Hindus is the result purely of the Satyagraha and nothing else. The Kesari group which was not prepared to talk on these issues before Satyagraha is now prepared to mediate in the episode. This is nothing but the result of the Satyagraha. Had there been no Satyagraha the opinion of the Kesari group would have been effectless like the sterile cow of the cow owner. It is Satyagraha which compelled Kesari group to act on the temple issue.

Cause of the Failure In Agreement

Now the discussion on agreement has failed. But the causes of the failure in agreement do not go to the Satyagraha it goes to the parties involved in the discussion. The task of discussion for agreement was assigned to Shri Kelkar, Shri Bhopatkar and Shri Mate. The men involved in the discussion to bring about agreement must have at least one quality out of the two. First thing is that they must be such honourable people whose words must be respected by the people by and large or they must be men of great integrity and honesty. The parties involved in the quarrel must think that if the decision of the arbiters is not listened to they will come in great trouble. Here the party of the mediators is such that it wields no power over both the quarreling parties. Because of wavering mind and uncertainty in action Kelkar has no image in Maharashtra. Moreover this trio has no socio-political weight among the non-Brahmins in Maharashtra. Instead of giving this mediation work to these three people had they given it to any Shankaracharya who knew the Hindu religion well it would have been more fruitful to both the parties involved in the issue. Shri Kelkar, Mate and Bhopatkar had already declared that even if their mediation efforts fail they will never support the idea of Satyagraha in this respect. Kelkari has condemned their opinion. These must have known that the Satyagraha does not mean drinking intoxicant or visiting the prostitute. Thus the failure in reaching agreement is the result of the weakness of the mind of the mediators and not the failure of Satyagraha.

Question to the Believers in the Change of Heart

Those that believe in the change of heart our question to them is that what is their period they fix for this change of heart and what will be the percentage of people in that change? If they mean that the change of heart of all the caste Hindus then it will be the period of immeasurable time. For this reason only the solution of change of heart must be given as an impracticable means. If the change of heart means the change of heart of the non-Brahmins because they are in majority in the villages then at least for them the untouchables will have to resort to the means of Satyagraha for their change of opinion. This means to curb the practice of untouchability the Satyagraha is must is our considered opinion. The people who are opposing the means of Satyagraha if they consider this point impartially they will agree to the point of view suggested by us.

Wait Until Swarajya Is Gained

There are people who say that the time for Satyagraha of the untouchables is not ripe yet. Their opinion is that when the whole nation is becoming one in struggling to drive the foreign government out it is improper that there should be the divisions among the Indians. On this our answer is that if they want Swarajya continuing untouchability such Swarajya must be postponed until the Hindus come out with solution to end the untouchability of the 1/5th population of the country. Had the Hindus prepared to give the just human rights to the untouchables the untouchables would have gladly said that give Swarajya and the power of Swarajya. But there is not a single untouchable believing that that in Swarajya they will receive their human rights and just treatment. It is likely that it will only be a change of masters. Hindus are not ready to give those rights to us which are in their hands. Our rights are mortgaged in the custody of the Hindus and not in the prisons of the British government. Hindus who are under big pressure today even then they are not ready to compromise on equal

rights to the untouchables. At the time of world war Tilak told the British government that solve our problem (give us home rule) we will come to your help. The untouchables in India are saying the same thing. Their urge is give us our own rights and ask for our help in your cause. In our opinion the man who says that wait until the Swarajya is gained must be very much innocent and the man who listens that must be an idiot. Our untouchable brothers must prepare for the struggle well and give befitting answer to opponents in their own coin.

Incidental Thoughts

1. What Is Called Revolution?

Last time while writing on communism we have stated that in the existing situation the revolution is neither possible nor it is proper. On this one of our professional friends had stated that often reading this he stated that he has now become doubtful whether he is working in a wrong movement. Our friend must give up his thinking that our movement is not based on our strong policy. The objective of communism is not only the political but it is social and economic also. In matters of social aspect the change that is needed for communism has not taken place here in India. Similarly yet the Bahujan Samaj has not understood the economic and the political aspects of communism. There is no distinction worth mentioning between the socialism and the communism. The socialists are opposed to communism only because the plan for Russian communism is to attain revolutionary changes as early as possible. It comes in the way of evolution. While bringing about rapid revolution, justice, injustice can be set aside for the time being and at times even the bloodshed is also unavoidable. This model of Russian communist view is not acceptable to us and it has been stated thus in our earlier essay. If anybody applies these to our movement we feel that he will find our movement on proper path. Our movement is based on democratic and peaceful means. Our movement against untouchability and against the caste system (Samaj

Samata Sangh) are based on these principles. We are bent on getting the structure of Hindu society changed. We would like to introduce equality in place of inequality, justice in place of injustice in short it should be a society of equality, liberty and fraternity. Our adversaries are interested in protecting injustice, atrocity, inequality and divisions. Even though there is a slightest possible progress they go on shouting it as revolution. This is not our creed. Even for a smallest possible claim the touchables attack the untouchables till their blood is shed. Whatever movement that is going on from the side of untouchables for the last 4-5 years there are hundreds of cases where only the caste Hindus have physically attacked the untouchables till their blood is shed and there are no cases of counter attack anywhere. What kind of demand for Swarajya it is? Who beat whom in Mahad and in Pune?

2. Gundaism of The Touchables

Those who call the Parvati Satyagraha as hooliganism of the untouchables they are bound to call it a revolutionary movement. These critics do not see the hooliganism of the caste Hindus. Those Satyagrahis who peacefully tolerated the caste Hindu's attack with lathis, stones, bricks and shoes are hooligans and those who attacked with these weapons are the idols of all virtues is the idea of justice in the thinking of the caste Hindus. Satyagraha was for worshipping the images of gods and goddesses in the temples and not for breaking the image. If the urge for worshipping the deities in the temple is called as Gundaism then all saints including Mahatma Gandhi can be called as Gundas. The Satyagraha of the untouchables is the result of the teaching of saints and Mahatmas.

3. Can You Open Your Eyes

At Least Now?

For personal reasons that have become unhappy with Dr. Ambedkar and Bahishkrit Bharat and for assuming leadership by making use of the sub-castes among the untouchables some have not hesitated in joining hands with the enemies of the movement of the untouchables. The enemies of the movement

of the untouchables have so far made sufficient use of these betrayers and have harmed the cause of the untouchable's movement often. But the Satyagraha at Parvati has amply proved that who are real friends and who are real enemies of the interests of the untouchables. The man who by leaving his own party joins the party of the enemy his position is destroyed in both the parties. This saying has been uttered by Valmiky and our men who have joined our enemy against us must remember this.

4. Forecasting Editor of Bhalu

Shri Bhopatkar

There was a public meeting of the orthodox Hindus organized at Pune. There while making his speech Shri Bhopatkar said that for opening the temples for untouchables entry we will need at least for another two hundred years. Instead of two hundred years Shri Bhopatkar should have said "until the end of the world." As cows cannot die because of the curse of the crow similarly there is no need of Bhopatkar's forecasting for the success of the movement of the untouchables. Like Bhopatkar if our British government also says that Indians must wait for another two hundred years even for Dominion status our freedom fighters will call them as foolish.

5. Untouchables Will Demand Brahmin

Girls in Marriage

In Pune there was a meeting organized by the orthodox people to condemn the Satyagraha of the untouchables. Some speakers stated in the meeting that the untouchables will not stop merely by their temple entry. They are now demanding the Brahmin girls in marriage. Are they going to meet their demand asked a speaker? Shri Bhopatkar explained this point further by saying that Dr. Ambedkar is a believer in social equality among all. He has founded a social equality league. Through this league he propagates both inter-dinning and inter-caste marriages among all the Hindus. This automatically means that the untouchables will not hesitate in demanding

Brahmin girls in marriage. The caste system has no basis of science and logic it is the result of mans wickedness in behaviour. Physical sciences reject caste system as artificial. Hence the caste system is worth rejecting is the opinion of Dr. Ambedkar and other members of the "Social Equality League." The untouchability is the dome of a building which is standing on the foundation of inequality of the caste system. This is the opinion of almost all the members of social equality league. There are men not only like Dr. Ambedkar but there many touchables including Brahmins and non-Brahmins in the social equality league. The idea of equality is not the creation of Dr. Ambedkar. It is there in Upanishads, it is there in Mahabharat, the saints of India have taught that, in our own time Raja Ram Mohan Rai, Swami Dayanand, Swami Vivekanand, Swami Ramtirth, Ranade, Bhandarkar, Ramshastri Bhagwat, Shri Raghunathrao etc. the Hindu religious scholars have preached the idea of social equality against the Hindu social inequality. After the destruction of caste system the distinction Brahmin-Non-Brahmin, touchable untouchable etc. will automatically be destroyed. When this happens the language like Brahman girls, untouchable boys etc. will automatically disappear from its existence. Under the system of equality everybody will perform his duty both in private and public life according to his mental and physical ability. Here there is no scope for the idea of socially high and low because these ideas will be in nonexistence in use. In such a society of our concept there will be neither Brahmin nor untouchable and hence there will be no question of untouchables demanding the Brahmin girls in marriage. This dirty tactics of orthodox Hindus is a mispropaganda against the untouchables to infuriate the minds of the common masses among the touchables.

6. Visit To The Temple

At Narsoba wadi

Narsobawadi is a very famous holy place where there is a famous temple of God Datt. To have a right of worshipping this deity the non-Brahmins had started their agitation. This agitation was opposed by the priests and orthodox people, the

result was a quarrel and fighting that took place between the two sections of people resulting into the complain to the police. However, it is a matter of satisfaction that the quarrel ended in an amicable settlement. It was decided that there should be a small wall partition and everybody, both Brahmins and non-Brahmins including untouchables should worship the god standing near the wall partition. Only the priests can go inside the partition. It is a matter of satisfaction that the untouchables can also go up to the wall partition, which is inside the temple, along with all others and worship the deity is a big gain for them. Deity at Narsobawadi is regarded as more orthodox than deities elsewhere. When this temple was opened for the untouchables this should help the untouchable's agitation elsewhere also as an example to solve the question of temple entry of the untouchables.

In Parvati temple at Pune the priests allow the European to go into the temple up to some extent. They also bring the images of deities out and show the same to the foreigners but they do not do anything of this kind in case of the untouchables there. Why should at least these facilities be not made available to the untouchables there at Pune? This is a puzzle in the mind of the right thinking men at Pune.

Inter Dinning In the House Of Mang Brother

On 30-9-29 at Phaltan in the house of a Mang called Shankarrao Bhagwant Gholap there was a programme of inter-dining. Some leaders from the Mahar community and some students went there on invitation and participated in the programme of inter-dinning. Their names are as below.

Shri Madhavrao Sambhaji Ahiwale, Shri Shankarrao Bajirao Ahiwale, Shri Shivaram Muktajirao Ahiwale and Shri Shatwaji Govindrao Kate. Among the students were Shankar Jayaram Ahiwale, Dattatray Kakade, Anandrao Madhavrao Ahiwale, Dhondiram Rajaram Kakade, Shri Shiva Sambhaji Ahiwale, Manohar Suratram Kakade, Jayasing Shankarro Ahiwale, Shri Mama Rajaram Ahiwale etc. we sincerely request

the Mahars and Mangs of other place that they should organize such programmes which will help bringing about unity at least among the sub-castes of untouchables. We request our Chambhar brothers also that they should take lead in joining such programmes with other untouchable communities and help bringing about unity among the sub-castes of the untouchables.

Yours Sincerely

Baburao Marutrao Kakade

Parvati Temple Satyagraha of
Untouchables At Pune

The news that the untouchables will start their Satyagraha to enter the Parvati temple on 13th October 1929 had already made sensational effect on the caste Hindus in many parts of the city of Pune. The issue of Satyagraha was the talk of the day among the punites that day. It was Sunday and right from the morning the people in big congregation had started going towards the temple on the Parvati Hill.

It was looking like a big festival because of the huge mob that was going towards the hill of the Parvati temple. Even on the last Monday of the Sravan month such a big mob is rarely seen there going towards the temple. It was therefore everybody's guess that something untoward will happen there. Around 8.30 A.M. some 250 untouchables and their some touchable supporters went up to the temple and sat in the open space near the temple.

At 8.30 A.M. there came a procession of about 30 people singing the holy songs in praise of deities playing on the musical instruments and joined the Satyagrahis. It was a huge mob of people occupying every available space near and around the temple. Even the steps leading to temple were also all occupied by the people. The space in front of the temple and the road leading to the temple was all occupied by the touchables thus blocking the road leading to the temple. The people who came in procession called Dindi were shouting

the slogan 'Shivaji Maharaj Ki Jai' (victory to Shivaji), 'Chokhamela Ki Jai' (victory to Chokhamela). With these slogans they joined the Satyagrahis.

Here the touchables were wide spread occupying the space wherever that was available. They had blocked the road leading to the temple. A big crowd of touchables had sat on the stone steps in front of the main entrance of the temple.

The collector of Pune Mr. Guld, assist collector Mr. Izakel, Mamledar Mr. Hasabnis and other officers were already present there. The trustees of the temple had already closed the doors of the temples by locking the same. The main temple which was earlier known as the temple of Mahadeva is now, known as Parvati Temple. But its oldest name was Shrideva deveshwar. At the base of the main temple there are other temples of Shri Vithalrakhumai, Kartikeyaswami and Shri Vishnu. These temples were kept closed from Saturday only. On the request of the trustees these were placed under the police protection.

Collector Mr. Guld was sitting in the chair in front of the temple built in memory of the Peshwa. The personal assistant of the collector Mr. Izakel, Inspector Mills, Fauzdar Mr. Patil, Magistrate Mr. Hasabnis etc. were patrolling there. The patrolling of the police was very strict. Here in front of the sanctuary of Mahadeva temple there is no door system it is open for the devotees to worship. There some bamboo sticks were kept erect. Somehow by seeking entry a dog was sitting there. Some people by seeing it were murmuring that where dog can go how these people prevent devotees to go there?

There were many press reporters with camera to collect the news with photos. The Satyagrahis who were sitting at the base of the Parvati Hill were advising each other to be completely peaceful. In the Satyagraha of the untouchables there were many touchables who had joined the untouchable Satyagrahis. Some people were singing the songs of saint poets like Tukaram playing with musical instruments. The whole atmosphere was surcharged with holiness in the circle of

Satyagrahis. Shri Shivaram Janaba Kamble, Shri Rajbhoj and Shri Thorat made very much inspiring and appealing speeches in front of the Satyagrahis. They appealed the Satyagrahis to follow every word of our speech was the slogan raised by the Satyagrahis. Shri Rajbhoj condemned Shri Sakat who had opposed Satyagraha. He also stated that Shri Ingle and Landge the leaders of the Mang people have sent a letter to him stating that the people of Mang community have no faith in Sakat Vayadande. Then Shri Thorat said that there is a letter printed in Kesari under the signature of many people and in that my signature is also there. But while obtaining my signature I was not told that it was to be printed in the paper Kesari. It is only due to my differences with some individuals I have signed there. I request the audience here that I should not be misunderstood for that. I am full supporter of Satyagraha. Therefore, I and my wife have joined the Satyagraha group. I am donating Rs.2 to the Satyagraha movement to see that it becomes successful. Another important aid to the Satyagraha was that one Gujarati merchant Chaganbhai Bhikabhai donated Rs.5 as an aid to the Satyagraha. After Thorat's speech Shri N. V. Gadgil spoke and he requested the touchables for showing their sympathy towards the untouchables.

On the occasion of Satyagraha the following untouchable members were standing there. These were Shri P. N. Rajbhoj, Shivaram Janaba Kamble, Mrs. Tanubai Kamble and her daughter Mrs. Shevantibai Ogale, Shri Landage, Shri Ranpise, Shri R. Thorat, Shri R. K. Kadam etc. There were about 250 people by peacefully collecting together were standing at the base of the Parvati Hill. The first batch of Satyagrahis was of 12 people in which three were women.

Four groups of three people in each group were formed. These were as follows:

First Batch

1. Shri Gadgil
2. Shri Rajbhoj
3. Shri Bhuskute

Second Batch

1. Shri Kamble's wife
&
2. Shri Kamble's Daughter

Third Batch

1. Shri Landage
2. Shri Kothalekar
3. Swami Yoganand

Fourth Batch

1. Ishwara
2. Bhau Waghchore
3. Shri kothalekar's Mother

Fifth Batch

1. Paisa Fund Shri Ranade

Shri Ranade was going ahead behind the batches mentioned above. In addition to this some members of the Non-Brahmin party like Keshavrao Jedhe, Shri Madhavrao Shripatrao Shinde, the editor of the paper *Majur* (labour) Shri Lad were present there to help the Satyagrahis. As 9 A.M. Satyagrahis began giving slogan and began proceeding towards the temple. This means that the Satyagraha has begun. As the Satyagrahis began proceeding ahead towards the temple the touchables who had gathered there in big number began their movements and started shouting against the Satyagrahis. They started humiliating the Satyagrahis.

“We will see how these Mahars
Will enter into the temple
Was their murmuring.”

When this was going on by climbing up slowly the stone steps Shri Bhuskute, Rajbhoj, Gadgil and Shri Landage came up almost near the temple. But from here the Satyagrahis began encountering the stiff opposition from the touchables and the Satyagrahis were unable to advance further even by a step. The touchable Hindus began issuing threats by shouting slogans. They began pushing the Satyagrahis back from the

steps. The Satyagrahis not only were unable to go further but they were even unable to stand where they were standing. Pushing the Satyagrahis back and beating them began soon. Many started kicking and cuffing the untouchable Satyagrahis. Shri Narharpant Gadgil and Vinayakrao Bhuskute and many others were forcefully pushing them to and fro. The Satyagrahis were enduring it with utmost tolerance. In the upper part of the steps the orthodox Hindu leaders like Naraynrao Gunjal, Shri Vishwasrao Daware, Shrimant Appasaheb Gadre, Shri G. P. Mahajan, Shri Baburao Phule, Shri Ganapatrao Devadhar, Dr. Jejurikar, Shri Zanjale, Shri Nalawade, Shri Dedgaonkar etc. were wandering here and there on the stone steps. Beyond them about 10 to 12 steps down hooliganism was going on fiercely. The signs of versening the situation were seen. The orthodox Hindus were trying to push Sri Gadgil, Bhuskute, Shri Rajbhoj and Shri Landage down from the steps where they were standing. There was fear for a movement that whether these people will fall down into the valley from the Hill steps. But Shri Gadgil and Bhuskute stood up courageously and prepared themselves for Satyagraha again. When this was happening there came a stone from the temple and hit on the shoulder of Shri Rajbhoj. Ebduring all this ill-treatment from the orthodox Hindus the Satyagrahis stood up courageously to continue their Satyagraha. Stone throwing from the caste Hindus had continued. Some Hindus were also hit by the stones thrown by the orthodox caste Hindus. But the stones were thrown by their own men. By seeing the tenacity of the Satyagrahis the caste Hindus had become furious Rajbhoj became unconscious because of the stone that had hit him. Some people tried to remove him from there.

Shri Deshdas Ranade had worn a single Khadi cloth on his body and had come. He was also beaten with sticks, stones, bricks and umbrellas.

The orthodox Hindu Gundas had particularly targeted Shri N. V. Gadgil (pleader). A stone had hit him in his leg and there was a bleeding from the wound he had suffered. The same thing happened to Shri Bhuskute and other Satyagrahis. The

Satyagrahis endured all this without even a slightest possible resistance. The group of Gundas blocked the path of Satyagrahis going towards the temple. The Satyagrahis then began going by side road but there also their beating by the caste Hindus continued. There by the road side there are custard apple trees. The people plucked the fruits and threw on the Satyagrahis like the stones. They ignored the instruction boards that plucking the fruit is the punishable act.

A Swami (mendicant) of Arya Samaj Yoganand was coming up climbing steps one by one. The mob prevented him and his turban was thrown away. Swami was advised to return but without caring for their advice he sat on the steps. People pushed him down to the ground but he stood up and started climbing up the steps again but again he was pushed down. When this was going on again and again the police came there. The collector along with his assistant also came there and he calmed the situation. When peace was restored in one place there used to be riots at another place. Ultimately Shri Gadgil, Rajbhoj and others were taken up towards the temple under the police protection. But before this was done the collector had already declared that the road going up to the temple is a public road. After the declaration made by the collector that the road up to the temple is a public road the crowd that had gathered on the steps of the road started withering away slowly. They went up to the temple under the voluntary protection of the police. When Satyagrahis went near the temple they saw that the doors of the temple were completely closed. The Satyagrahis bowed before the deity sitting at the door and came down. Shri Rajbhoj was very much fatigued. By placing his head on the shoulder of Shri Gdgil he was brought down slowly. Satyagrahis were fully exhausted because of the beating of them by the caste Hindus. When the Satyagrahis were climbing down they were accompanied by the police. It is because of this they safely climbed down to the base. Shri Rajbhoj and Gadgil were reached to their homes by Shri Manurkar in his car. Shri Rajbhoj was injured much; therefore, he had to be hospitalized. He was admitted in the Mission Hospital near Parvati home in his own car. Shri Muskute, Shri Ranade, Shri Landage etc. went to their

homes in their sad mood.

The people who had come to support the Satyagraha and were sitting at the base of the hill were also beaten by the caste Hindus while they were returning home. A man from Telugu community had come with the untouchables entertaining (Bhajani Mandal) party. He was attacked and his piano was thrown into the deep ditch where it was broken into pieces. When the Satyagrahis and their supporters removed themselves to their homes their opponents, the orthodox caste Hindus, also withdrew from their in the mood of victory. This episode was the talk of the day in the whole city.

To brave the Satyagrahis many people paid their visits to the houses of Shri Gadgil, Rajbhoj, Bhuskute and others, told them that this is their moral victory. The Satyagraha will continue until the objective is fulfilled declared Shri Gadgil to the news reporters.

When the caste Hindus started beating the Satyagrahis whether this hooliganism will become wide spread was the fear in the minds of the government officials. The military was called for, it came but was sent back as situation had already become normal before they came and therefore it was sent back immediately.

On Monday also the main door of the temple remained closed. Armed police were placed in front of the doors which remained closed third day also. This kind of thing never happened in the history of the temple during the last 150 years. Some trustees visited the temple but others were prevented to go there.

Is Parvati A Private
Property?
Evidence against Its Being
Private Property
(From An Expert Historian)

The question of the status of this property has arisen at present due to a small letter from a trustee of the temple. One

of the members Shri Sardar Mujumdar is a historian and his letter has acquired some added importance. Hence it is very much essential that this question must be discussed with coolest possible mind.

Sardesai the Historian of the Marathas has given important information in his book called Riyasat vol.3 of 1922, p.257. The important information derived from the book is given below.

“Near Puna on a small hill there was a small temple from the very olden days. By seeing the beautiful natural beauty around the hill Peshwa Nanasaheb built a huge temple of Devadeveshwar along with four small temples one in each corner of the big temple installing the images of Gods, Ganapati, Surya (sun god) and Vishnu. The old image of Parvati is still there in the temple of the gods. The foot wear of Chhatrapati Shahu (Satara) are also there and these have given to it an added importance.”

The expenses on the temple are given in the Diary of Nanasaheb Peshwa in part 2, essay 343. According to it its expenses were Rs. 9020/- Money from religious expenses was used for establishing the deity Devadeveshwar (Mahadev) of silver weighing 6734 Tolas. On the thighs of left side Parvati (w.686 Tolas) and on the right side Ganapati and outside Ganapati and Parvati of stones.

It is clearly mentioned that all this is done with the money from religious fund. When this is the truth how can the historian of Bharat Itihas Samshodhak Mandal Mr. Mujumdar say that the temple was built by the private money? We hope that Shri Mujumdar does not create false evidence for this.

Another fact is that the temple was already there and it was an old temple on the hill and it is still there. We hope that small temple is not the private property of Peshwa Nanasaheb. Why should the trustees prevent untouchables to go there? In short this entire story is simply the hooliganism of the members of the temple committee and this should not be tolerated by the people.

Information from Gondia

At Gondia some 30-40 years back Mahar Shetji (merchant) had installed a female deity. From that time onwards both Mahars and others started worshipping it with faith. Since then the people go there from time to time and worship the deity. This year when the Mahars started worshipping the deity some touchables spread the news that the Mahars are doing this at the instigation of the Arya Samajists. As a result the priests forbade the Mahars to go there. Their contention is that the Mahars should worship the goddess only by standing outside the temple. Therefore the Mahars who had gone there singing the religious songs of devotion (Bhajan) were beaten by the caste Hindus.

Some people called a public meeting under the chairmanship of a staunch congressman Shri Joglekar and this question was placed before the people for discussion. But because of pressure and force of the orthodox priests nothing tangible took place in this regard. But the Mahars are keeping quiet thinking that taking into account the changing time the caste Hindus will do something. But the orthodox party which is opposed to the temple entry of the untouchable is not doing anything in this respect. The Mahars then forcibly entered the temple which is called Darga here. Here the important issue is that the Darga is originally built by Mahars and the entry to that Darga is forbidden for them. If this is the problem here how difficult it is for the Mahars to enter the Hindu temples built by the Hindus. Intolerance and wrathfulness is growing among the Mahars. Under such circumstances if they wrathfully think about the change of their religion it will not be surprising.

If this kind of slogan is given then the lovers of Hinduism the members of Hindu Maha Sabha, Patriots, social workers etc. will show sympathy and social urge and give religious sermon to the Mahars. Not only this but by blaming Mahars that they have no respect for Hinduism they will call them as foolish and ignorant and try to console them at least temporarily. This has happened many times. But the fire that is burning from within

is not noticed by them. They are unable to see what is burning under their feet. And if they know it at least they have not understood its importance. The lord (Shrikrishna) has stated whenever there is languor there I will appear again and again. Then why should the Hindu leaders come forward now only? But we would like to tell them and to their Hindu leaders that there is no point in acting against the fire which has already covered the whole house while burning, it is better to act only when it is in initial stage. It will be the responsibility of the Hindu leaders if any damage takes place. If we embrace Islam do not shout against us.

Yours

S. B. Dahat

Untouchable's Youth Organization,
It's Reading Room, Its Inauguration
Pandharpur

On the auspices day of Dasara in order to liberate the untouchables from their social and religious slavery and bring them up from their economically and culturally poor condition and to enable them to know the causes of this condition a library with reading room has been inaugurated by Shri Bhausahab B. V. Kane, a pleader at Pandharpur and great sympathizer of the wel-fare of the untouchables on 12-10-29. This function took place in the building of Chokhamela caravanserai. The reading Room was named as untouchable's youth organization Reading Room.

Yours

L. B. Lagad, Pandharpur

Sad Demise

We feel very much sorrowful to inform our readers that Shri Vamanrao vinayak Patki of a village near Mahad passed away on 1-10-29. He belonged to the Kayasth Prabhu community. In the Satyagraha at Mahad in March 1927 Shri

Patki had rendered a yeoman service in spite of the serious opposition of the caste Hindus. He was honoured in a public meeting on 27-12-27 for his signal services that he had rendered in Mahad Satyagraha. The touchables were opposed to him due to his help that he had rendered to the Satyagrahis. But he continued his work and had succeeded in converting many touchables to his views. He was also the member of the social equality league, Pune. He was an ardent supporter of the ideal of the social equality. He was very much courageous, industrious and a lover of social cause. At the time of his death he was only 38 years old. He has left behind his wife and a son. His pre-mature death is a great loss to both touchables and untouchables. Both touchables and untouchables were present in a big number at the time of his funeral ceremony. His many desires have remained unfulfilled. May god give us strength to fulfill his unfulfilled desires.

A Programme of Inter-Dinning
At Kurla And A Support to
Parvati Satyagraha
(From a Correspondent)

As a declared earlier a worshipping Satya Narayan in the chawl No.3 of Swadeshi Mills at Kurla on behalf of Rohidas social group, Branch Kurla was organized on October 31 under the chairmanship of Shri Devrao Naik. In the meeting resolutions were passed in support of the Parvati Satyagraha, Bombay Temple Satyagraha and the support to Sharda Bill. Shri Devrao Naik spoke for 45 minutes very earnestly. Shri Sakate, Shri Pradhan, Shri Bhirde Patil, Upasham Kalokhe and Shri Vanamali also spoke on the occasion. In the end Shri Chandorkar while thanks giving requested the Chambhar community that they should not lag behind in this social movement. They should join the movement whole heartedly and come forward in these efforts of social amelioration.

On this occasion there was a programme of inter-dinning and the names of the members who participated the programme of inter-dinning are mentioned below.

Devrao Naik (Brahman), Rambhau Ravaji Shinde (Mang), R. N. Vanamali (Chambhar), Mukund Rama Manakar (Chambhar), Shantaram A. Upasham (Mahar), Shri Katre (Brahman), Laxman Vithal Palshitkar (Chambhar), Mukundrao Lokhande (Mahar), C. B. Tolkar (Chambhar), K. M. Kolokhe (Mang), Laxman Govind Chandorkar (Chambhar), Changu Jadhav (Mahar), D. V. Pradhan (C.K.P), Raghoba Gorgaonkar (Chambhar), Minde Patil (Maratha), T. G. Gangale (Christian), Kanu Janu Pawarekar (Chambhar), Maruti Kondaji Alat (Mang), Shankar Krishnaji Chandorkar (Chambhar), Ganapat Tukaram (Mahar), Hari Damaji Penrakar (Chambhar), G. S. Salve (Christian), Kisan Rama Gangurde (Mahar), Bapu Bhaguki Mhasikar (Chambhar), Ramchandra Baluji Chandorkar (Chambhar), Kisan Rama Gagurkar (Mang), M. K. Aswat (Mang), Narayan Manaji More (Chambhar), Laxman Ragho Shiradkar (Chambhar), and Keshav Bhikaji Gangurde (Mahar).

The young men of Rohidas Jnynoday Samaj deserve all our congratulations for this courageous function which they successfully organized.

Editor - Bahishkrit Bharat

Untouchables Public Meeting In Ratnagiri District

On Sunday dated 20th October 1929 a public meeting of the untouchables of Ratnagiri District was summoned at 6 P.M in Neighbourhood House under the chairmanship of Dr. Suratkar. The speeches of Shri Pradhan, Shri Kavali, Shri Wadvalkar, Shri Chakradev. Shri Khatavkar, Shri Mohite etc. were made and they supported the move for Parvati Satyagraha and appealed the Hindu Maha Sabha that to stop the caste Hindus' atrocities on untouchables in Konkan area they should send their own volunteers to curb the anti-untouchables activities of the touchables. They honoured those untouchable members in the meeting that had faced the touchable's opposition bravely.

Haldi-Kunku Programme of Untouchable Women

On 2-11-29 at Poyabwadi around 3 P.M there was arranged a programme of Haldi-Kunku (Turmeric and red powder) on the ground of Improvement Trust Chawl under the chairmanship of Mrs. Manoramabai Pradhan and Yamunabai Ghodekar was present from the touchable women. From among the Dabholi Chambhars Mrs. Gaurabai Borgharkar and Mrs. Yesubai Bangare and some others were present. After some speeches were made on the progress of women a resolution supporting the Sarda Bill was passed. After that they took the tea together and the programme came to an end.

Untouchables Educational Association

On behalf of the above association on the ground of Improvement Trust Chawl, Poyabwadi there was a meeting organized on 1-11-1929 under the chairmanship of Shri Devrao Naik, the vice-chairman social equality league to secure some help for the student's hostel of the Association. In the meeting Shri Pradhan, Shivatarkar, Kavali, Minde Patil and Punjaji Jadhav explained the need for helping the hostel which is essential for the spread of education among the untouchables. They all requested the untouchables gathered there that hostel opened by Dr. Ambedkar must be made use of all the untouchable castes without making any distinction between the sub-castes of the untouchables. If you want to struggle against the touchables for your rights you must end the sub-caste divisions among the untouchables. This can be promoted by organizing inter-caste dinners and the programmes like Haldi-Kunku. The people that gave donations to the hostel are mentioned below.

(1) Mahars of Improvement Trust	= Rs. 32
(2) Mahars of Trombay Company Chawl	= Rs. 11 ½
(3) Three people gave Rs. 5 each	= Rs. 15
(4) Nine people gave Rs. 2 each	= Rs. 18
(5) Seven people gave Rs. 1 each	= Rs. 07
(6) About 30 people gave Rs. 1 each	= Rs. 30

From Mahim in marriage the Konkansth Mahar headmen gave Rs.5 from their fees.

We thank all these for their help to the hostel management financially.

Editor – Bahishkrit Bharat

Mahar Young Men Association
Mumbai
First Annual Gathering

This gathering was celebrated on Tuesday dated 13-11-29 under the chairmanship of Revaji Dagduji Dolas in clerk cement chawl. In the programme a variety of entertainment items were presented. In this gathering the government was congratulated for passing the Sharda Act. The Sharda Bill was explained to the people. The Satyagrahis of Pune were congratulated. The support was given to the temple Satyagraha by Dr. Ambedkar and Dr. Solanki to be started shortly in Bombay. The Shankaracharya of Sharda Peeth (seat) has been condemned for his advice. Shri Shankaracharya, Dr. Kurtkoti has been praised for his well wishes to temple Satyagrahis.

While condemning the Shankaracharya of Sharda Peeth it has been resolved that Shankaracharya has stated that the idea of touch and untouch has come down for many years as per the law of nature. After reading this we pity him for his knowledge of the world. The man who says that touch and untouches is a part of nature's law must either be a foolish man or an hypocrat. It is a disgrace to Hinduism that such a man gets an opportunity to occupy the chair of the Shankaracharya. He has called our supporters as religiously fallen people. This is also the sign of Shankaracharya's mentally fallen state of affair. Knowing well that he will have to quit when existing Hindu society comes out of its condition of blind faith he is trying to mislead the naïve masses. But the Shankaracharya must remember that in our changing time his words are mere twaddles. Nobody will take cognizance of his words.

Many others also spoke on this occasion.

Yours Sincerely
S. A. upasham

Correspondence Between Dr. Ambedkar
And The Trustees Of The
Bhuleshwar Temple

Mumbai Dated 16th October 1929

To Shri Nerurkar
B.A; LL.B
Secretary Board of Trustees
Bhuleshwar Temple Mumbai

The Indian committee of untouchables has decided to enter the Bhuleshwar temple to claim its right to Hindu religion as an integral part of Hinduism. I will be thankful to you if you please communicate about the policy of trustees in this regard. I request you to please consider this question as urgent and reply to my letter.

I hope that you will consider this question very much sympathetically.

B. R. Ambedkar
President
Depressed Classes Institute
Mumbai 11th Nov. 1929

S. A. Subnis, Socitor
President, Gaud Sarswat Brahman Temple
And The Board of Religious Trustees
Dr. B. R. Ambedkar,
President
Depressed classes Institute

Your members have decided to enter the Bhuleshwar Temple to claim their rights as followers of Hindu religion. And you have asked for the policy of the temple trustees in this regard. The board of trustees has asked me to communicate

to you the following decision.

First of all you should kindly note that the Board of trustees thinks that as Hindus the untouchables have every right to enter the temple and worship the deity.

However the board has come to the conclusion that as per the existing rules governing the temple it is difficult to allow the untouchables to enter the temple.

I feel unhappy to communicate to you that because of the above mentioned circumstances the board is constrained not to allow the temple entry for the untouchables.

Signed
S. A. Sabnis

Letter of Lokhitwadi

No. 11

Information About Muslims
(Continue from issue No. 18)

While doing any work Muslims utter the following words.
“Bismillah Rahimanhi Rahim!”

This means it should be dedicated to the supreme god of piety. Whether it is a small book or a big book this utterance is written in every book in its beginning part. Muslims call the god as “Alla Hotala.” They also call as Maula, Khuda, Karim, Bahed, Hakk etc. They do not utter merely the name of Kuran. They call it as “Kitab Manjid or Kala Mulla.” Taking any other name or placing this holy book even on the ground is considered as wrong.

The construction of the Muslim Dharma Shastra is as follows.

The origin of all Muslim religious literature is Kuran. This book has been narrated by Mohamad Paigamber to his followers sometimes in one chapter, sometimes in half chapter etc. It took 23 years for him to narrate this whole book. After the death of Mohamad Paiganber it was Abubakar who wrote it step by step by hearing from those who had heard it from

Mohamad Paigamber. After Abubakar it was Usman who by correcting it rewrote it and in Hizari year 30 by producing many copies of it distributed the same among the people. He destroyed the earlier copies and distributed among the people only the corrected copies.

Another test is that the teaching which he did in case of the helpless people that teaching is called "Hadis" or "Summa." There were two decisions in this one is "Kudsi" and another is "Nababi." It means after receiving the inspiration from God whatever message that came out from the mouth of Paigamber is called "Kudsi" and his own message is called "Nababi." This book is sufficiently big in size. By collecting these sayings by the people of that time they wrote it and preserved it. Therefore this literature is considered as very important only next to Kuran.

Isma means the people and the disciples that were very near to Paigamber. The teaching of the Paigamber that they remembered they wrote down.

The fourth test is called "Kiyas." Where it is difficult to find the trace or evidence for Mohamads teaching there how to find out the concrete message of the Mohamad Paigamber has been discussed here in this literature called "Kiyas."

The fifth test is called "fatwa." There are the collections of the decisions given by the Badshas.

The religion has two aspects one Latim and another Sunnat. Under Latim come the following performances.

Iman means faith in the religion. Namaj means praising the God five times per day. Roja means fasting for the whole day eating only in the night. Jakat means spending 2 ½ percent income for religious purpose. Haja means visiting Macca as Mohamad Paigamber did and there is a stone called Kaba there the devotee should prostrate (Namaj) and visit the Mohamad's tomb.

All these observances are very much essential since these are told by the god as per the instruction of the Koran.

In addition to this Sunta, beards, not wearing ornaments by male are called as Sunnat. Sunnat is not very much compulsory. Paigamber used to like Green coloured cloths hence Muslims like Green colour.

Muslims while prostrating for Nimaj face the west because Kaba is in the west. Sijda means touching the head to the ground and fatehat means the first chapter or the second chapter of the Koran and they utter the verses from these. Spread the religion everywhere, build the mosques is the article of faith in Islam religion. The workers are maintained to keep the mosques clean.

When the time for Namaj arrives the servant in the Mosque utters loudly as "Allah Akbar" which means the time for Namaj has arrived.



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